

CALL OF THE MESSIAH



DR. A.K. MOHANTY

*Dr. A. K. Mohanty, presently a faculty member, in the P.G. Department of **Philosophy**, Utkal University has an outstanding Academic Career and is a gold medalist in Philosophy. He obtained **M.Phil** and **Ph.D** from North Eastern Hill University, Shillong and has to his credit a number of Research Publications in Indian **Philosophy**, Analytical Philosophy, Philosophy of Religion and Philosophy of Value. Besides academic pursuits, he has a consuming passion to serve the **poor** and **the** down-trodden, and was a recipient of the Jana Seva Shield in 1983. He is a member of the Global Advisory Committee of the Renaissance Universal.*

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CALL OF THE MESSIAH

DR. ADITYA KUMAR MOHANTY

*DEPARTMENT OF PHILOSOPHY,
UTKAL UNIVERSITY,
BHUBANESWAR-751 004, INDIA*

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***Tava dravyam Jagadguro
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Preface

An humble attempt to weave out a garland with flowers garnered from the **garden** of the Master. Such an endeavour was an exigency, as Humanity is yet to attend to the clarion call of the Messiah. Though poised on the precipice of material advancement, mankind is haunted by the spectre of **self-extinction**. The predicament, that of ours, is of our own making and can be traced to certain inherent fallacy in our vision about the Universe and ourselves.

Humanity moves on. But movement without a purpose amounts to mere groping. More often than not, immediate goals are misconstrued to be ultimate goal of life. The crisis today is neither of economic potential nor of human resources, but crisis of values. It is crisis in the human psyche. Despite the psychic excellence, scientific and technological advancements, human beings, today are split and degenerate within. Man operates like noble savage. They suffer from the surfeit of intelligence. Bereft of goal, they lack the sense of direction. There is purposelessness both in individual **and** collective life. Ironically, the creator, unless on guard, is likely to fall a victim to his own creation. The reasons are not far to seek. It is due to lack of **pramā** (harmony) in the individual and collective life. Extreme obsession with physicality in the West has given rise to a civilisation of plenty and material comforts. Intellectual attainments have been harnessed only to better the physical lot of man. It has given birth to the sensate-culture. Whereof Intellectuality is at the service of the baser propensities, one becomes no better than an animal, to be precise, worse than an animal. A social order marked by psychic excellence and material plenty, is not necessarily a stable order because body

and mind do not constitute the whole of Man. Human existence is trifarious, physical, psychic and spiritual. That explains why despite the material plenty in the West, one remains impoverished within. There is poverty in the midst of plenty. Physical affluence has left the modern man spiritually bankrupt. The occidental culture has witnessed the growth of **matter-centred** ideologies and institutions. Preoccupation with matter crudifies human mind and eventually, promotes narrow and selfish interest. That is why Materialism ultimately ends up in Individualism. Thus one finds how and why the matter-centred ideologies give rise to the self-centred ideologies. Capitalism is an off shoot of the quest for, and obsession with matter. History is witness to the dreadful horrors of Capitalism. Glaring disparities need hardly any mention. Some die of starvation when others die of indigestion. Minority flourish at the cost of the majority. To perpetuate exploitation, the champions of Capitalism adopt subtle strategy of infusing the venom of pseudo-culture. Communism on the other hand, is based on the Marxist dogma that matter is the ultimate reality and the economy is the sole determinant of social progress. Sarkar's remark that Communism shall die a premature death proved prophetic. But this is only one part of the story. The East which prides in Spirituality was also destined to end up in utter disillusionment. This was inevitable because no spiritual quest would yield fruit with utter neglect of the physical and the psychic aspect of existence. Spirituality was misconstrued to be the body of beliefs and dogmas, rites and rituals, prescriptions and prohibitions. Chaff was mistaken to be the grain. Religions which, in fact, were attempts to institutionalise Spirituality, became the breeding homes of dogma, prejudices, sectarianism, fanaticism and fundamentalism of all sorts. The superficial aspects of religion, such as the modes of prayer, rites, rituals, taboos and totems were taken to be the essence and

distinguishing features of a religion. Ironically, religions which were supposed to integrate, unite and reconcile the differences became the veritable cause of dissension and disunity. The dogma-centred religions and ideologies could not yield their cherished dividends. We in the fag end of the twentieth century, live the illicit legacy of materialism and pseudo-spiritualism. History is vocal about the evils of matter-centred (communism), self-centred (capitalism), and dogma-centred (so called sects and groups) ideologies. **A** God-centred ideology, therefore, according to Sarkar, is the only alternative and the panacea for the global malady.

Magnitude of the crisis today can hardly, be overstated but it does not justify our pessimism and helplessness. Rather, the deepening crisis is auspicious augury of a new dawn. The rule of Providence does eventually, prevail. The way of Nature (Prakrti) is the way of harmony (pramd). Any attempt to cause aberration in the state of Nature is bound to be self-frustrating and suicidal. Needless to state that Nature has the native capacity to correct the man-made errors or deviant phenomena. Hence, there is the urgency for self introspection and need to take to a comprehensive and viable ideology.

The worthwhileness of an Ideology is to be adjudged not only in terms of its theoretical soundness but **also** by the dominant motivations behind. The self-centred, matter-centred and dogma-centred ideologies are motivated by the Principle of Selfish Pleasure (dtmasukha tattva). When judged by this parameter, even Humanism or the humanistic ideologies prove to be inadequate. A creed which seeks to serve and promote the interest of a particular species i.e. human species, regardless of non-human existents is bound to prove to be self-defeating, in the long run. Human beings, having arrogated themselves to be the most evolved creatures view the non-human existents

as having only their instrumental value for humans. Everything else is for man. This has perpetuated the exploitation of the non-human existence for the selfish ends of man. Wanton destruction of flora and fauna have disturbed the deep ecology **and** proved to be suicidal for the protagonist, man. An ideology, per se, must have the ***Principle of Social Equality (sama samāj tattva)*** as the sole motivation behind.

Sarkar urges the humanity to acknowledge the basic truth that every created thing or being has right to existence and by its very existence, does contribute to the harmony of the whole. The Universe, as it were, is a tapestry in which every fabric is proximately or remotely, tied of with the every other, such that if one string gets weakened or snapped, it tells upon the health of the whole. The concept of ***Neo-humanism*** enunciated by Sarkar enlighten us about the cosmic inter relatedness and mutual dependence. The problem of one, is not to be ignored or slurred upon, as an isolated phenomenon but should be attended to with concern and urgency, because the plight of one is inextricably bound of with those of the rest. This is true not only of human society but the Reality as a whole. Each entity is an end in itself. We have to learn to extend recognition and accord dignity to the non-human existents, as much as we do it to each other. We are all members in the kingdom of Ends.

Mere vision is not enough. Having had the perception of goal and the direction, thereof, we must walk on the path. The vision of cosmic inter relatedness, the ideal of live and let live have to be felt in the very depth of our being. Hence, the necessity of the cult of Spirituality which helps one overcome the limiting influence of dogma's and the divisive ideologies through progressive expansion of individual and collective psyche. Intuitional practice (***sāadhanā***) provides the much **needed**

transition from the idea to an ideal which can be lived through. Action is the index of thought. The way we **live** discloses what we believe.

Good and **Evil, Ignorance** and Wisdom co-exist. If pursuing the path of evil unfold brighter and noble vistas before us, the way of evil brings the trails of suffering and misery. If the goodness within, do not goad us to the path of Righteousness (dharma), the **aftermath** of our evil doings shall surely make us attend to the call of the Messiah.

I have no words to express my deep sense of indebtedness to Ac. **Vijayānanda** Avt., Ac. **Mantreswarānanda** Avt., Ac. Bhaveshiinanda Avt., and Avt. **Ānanda Pravedā Ācārya** (my laukik sister) for their dogged inspiration to prepare an introductory work of this kind, to my friends Dr. B. N. Das, Sri B.C. Jena, my teacher Dr. B.K. Mohapatra and my colleagues in the Department of Philosophy, Utkal University for their sustained encouragement all through, to my parents for their blessings and protective indulgence in all that I do, wife and children for courting negligence on account of my erratic schedule, my students Jayadeva, Janmenjaya. Pratima, Sagarika Suchitra and Alaka for their personal involvement in preparing this book and to Mr. **B.K.Mohanty** and his wife for their meticulous care in computer type setting, **Artco** for cover design and Sri Guru Gouranga Press for timely printing of this book. I shall feel rewarded if the readers consider this exercise to be worthwhile.

BHUBANESWAR
1st January, 1998

ADITYA KUMAR MOHANTY

THE GREAT ADVENT

The humanity today, is under the throes of transition. History reveals that such a phenomenon is not the first of its kind. Humanity has encountered such periods of juncture (*yugasanddhi*) quite a few number of times in the past. Such times, though very difficult for those who live in it or through it, are inevitable. There are certain unmistakable symptoms of such transition. It is characterised by decadence of values, disintegration and anarchy in the individual and corporate life. Corruption, immorality, hypocrisy, rule of the muscle force, violence and savagery become more normal than the normal transactions of life. Dogma and fundamentalism hold the intellect at ransom. Evil does flourish and the righteous forces perish. There is preponderance of evil (*adharma*) over the good (*dharma*). *Things fall apart and the centre does not hold.* It is such times of social exigencies that witness the descent of the Lord, the Messiah, the Saviour. He comes as the torch bearer to show the way out of the blinding darkness, to save the creation from the imminent ruin and guide them unto the goal of Supreme Blessedness, establish the reign of Good over the Evil and leaves the mortal frame, having played his role. Thus, his self-willed appearance and self-assumed role is aimed at the restoration of righteousness (*dharma*). But the travesty is that bulk of the lesser mortals fail to take notice of Him. It is only the blessed few who are made to ally and rally around him as his instruments to propagate his message and fulfil his mission. His appearance, therefore, is most opportune and his great departure (*mahāprayāṇa*) follows the uncanny sense of divine timing.

The advent of Shrii Shrii Ananda Murtii is the much awaited event in the life of the planet Earth; the life of

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humans, the flora and the fauna. He was not a philosopher in the sense of a mere visionary or a system builder, offering a theoretically viable ideal for the humanity to pursue. But a realist and a non compromising optimist as he was, in his consuming love for the suffering and the exploited, he evolved ways and **means** i.e. the **modus operandi**, to translate the ideals into a living reality. He was not merely a humanist who came down to share the weal and woe of his fellowmen, but a Neo-humanist whose heart bled, who lived and fought for the flora and fauna, even the so called **inanimate**.

It is the most momentous event of the centuries past, and ahead. It was the **fullmoon** day of the month of *Vaesākhi*, 1921, at 7 minutes past six in the morning. It was, in fact, the dawn of a new era. The child was rightly named as **Arun** and later Prabhat, for he came to bring an end to the cimmerian darkness of the centuries, to arouse people from the slumbers of dogma and staticity, and to enkindle hope in the people, groaning under exploitation, poverty, and discrimination. Truly, he was a saviour not only of the human species but also of the plants and animals. For mother Abha Ranii and father Sri **Laxmi** Narayan Sarkar, it was the fulfilment of intense wish and the divine gift of their fervent prayer and penance. It was not merely a gift of the Divine but the Divinity itself, that chose to appear in the human frame. Thus, here begins the glorious chapter in history with the birth of the Messiah.

The story of childhood is replete with extraordinary events that elude the rational comprehension of finite mind. When very small a babe, he would relate strange dreams to his mother, narrating how animals entering into one ear, are coming out of the other, giving graphic descriptions of the mammoth animals like Dinosaurs, etc. that are already extinct. At times, he would describe how the satellites, planets, galaxies are floating before him. These were obviously mistaken to be

the symptoms of psychic abnormality. Once, when he was hardly four, he accompanied his parents to a *Shivn* temple, on *Shivarātri*. When parents were about to offer worship with the help of the head priest, he started reciting the prayer of *Shiva* with accurate *Vedic* accent and intonation. How could a verse, so difficult to remember and pronounce, be recited with so much ease, by such a small kid with no formal education, and no exposure to the language of Sanskrit ? This was a matter of utter amazement and mystery; more so for the parents, who neither taught him any verse, nor did he recite any before them. When admitted to the Jamalpur (the small railway township in Bihar where Sri Laxmi Narayan Sarkar was an employee of the Railways) primary school, Prabhat proved to be a precocious child. He was intelligent, tenacious and very much composed and quiet, at school. But unlike his fellowmates, he caught the attention of people around, for reading palms, telling fortunes, healing diseases and for causing the supra-psychic phenomena. But this would make any parent unnerved. His father sent him to the ancestral home in Bamanpada of Burdwan district of West Bengal, so that the child finds a congenial environment. Though no more pestered by people from the neighbourhood and locality, Prabhat became more and more pensive, and engrossed within. He would keep lying on the bed for hours, showing least interest in attending to the prescribed lessons. When chastised for such indifference by his elder sister, he one day, sat down to write his name in **Bengali**, **Arabic**, **Roman**, **Devanagri** and **Tamil** scripts, thereby showing the glimpse of his versatility and omniscience. Later, once he observed that the blue prints for the future, were all chalked out by him, while lying on the bed of that hut in Bamanpada. On completion of his primary education he was admitted in the Jamalpur Railway high school. His love and proficiency in different branches of learning amazed his teachers and friends who used to call him 'The *living encyclopaedia*'. He evinced deep inclination for learning Sanskrit and English.

His study under the tutelage of late Ramachandra Jha, the Sanskrit scholar of eminence, went a long way in satiating his love for Sanskrit. But while at school, he took keen interest in studies and proved to be very industrious. But there is another part of the story. Jamalpur is flanked by dense forests and small hillocks around. For fear of animals, even people used to dread to go to the forest alone in day time, whereas Prabhat used to be a frequent goer to the death valley and sit in deep meditation on the tiger's grave. When Prabhat was a student of class IX, the great despair overtook the family with the death of father Laxmi Narayan at the age of forty five. Despite the financial stringency, Prabhat passed the certificate examination in 1939 and mother Abharanii was determined that her son should not discontinue his higher studies. He was sent to the faculty of Science of Vidyasagar College at Calcutta. In the college career, Prabhat was hardly found preoccupied with the prescribed books in the curriculum. He took to the reading of source books of other subjects, ranging from Indology and Philosophy, to literary classics, History, Geography, Economics, Anthropology, etc. The versatility, coupled with his amenable nature made him the cynosure, not only of his classmates but also his senior friends who used to flock around him to seek assistance in their respective subjects. During this time he did private coaching to support himself and share the extra money with the needy classmates. He could not stand the sight of anyone being in want or in distress and would do everything possible to stand by them.

His stay in Calcutta with maternal uncle Shri Sarat Chandra Bose (who was devout practitioner of *Tantra*) gave an added fillip to his spiritual quest. Every evening, Prabhat would go for a walk on the bank of the river Gangesh and look for a suitable place to sit and meditate. It was on a *Shrāvani* fullmoon night that Prabhat assumed the role of the *Guru* giving his first initiation to the most

notorious bandit, Kali Charan Bandopadhyaya (popularly known as Kali dacoit, who later became Kalikananda) the first initiate of *Ānand Mārga*. The first scene of the cosmic drama was enacted on this day at Kashimitra Ghat, on the bank of the river Gangesh. Prabhat, as usual, engrossed in deep meditation, woke up to some heavy and harsh sound. On opening the eyes, he found the tall robust Kalicharan, wielding a shining knife, ready to snatch away everything that he had. The boy says, 'I *promise to give you every thing I have, but tell me whether you rob people out of necessity or habit ?*' The very address had an electrifying effect in Kalicharan, whose very name used to make people shudder in fear. He was overtaken by awe and got completely eclipsed by the spiritual effulgence of the Master. The conversation followed. Then, Kalicharan begs little time to jump into the river Gangesh to wash out the sins, he committed all along, comes and sits before Prabhat asking him, *khokā !* (which in Bengali means my boy), *teach me what you do*'. The boy corrects him, '*call me BĀBĀ*'. Kalicharan is initiated. The dreaded Kalicharan becomes a great *Tāntrik*, Kalikananda Avadhut. After initiation, Kalicharan insists to accompany *BĀBĀ* to his residence, as the way was not safe even for local inhabitants. On reaching the door step *BĀBĀ* offers him a ring and some coins which were all that he had (as he promised Kalicharan to give all that he had). He bursts into tears and prostrates himself before the Master in deep remorse.

The pressing obligations to support the family, made him give up studies and join in the accounts department of Railway workshop at Jamalpur in 1941. Two years after, he joined the army. Later again, he joined the Railway service and continued working until he resigned from the job in 1966, to devote himself fully for the Organisation. Among his co-workers and colleagues, he was held in high esteem for his honesty, punctuality and sincerity. His loving and amenable manners endeared him to all those who came

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near him. To add to this, his fame as a palmist, a fortune teller drew people from the vicinity of the town.

He used a special mirror for telling fortunes. People used to flock around him to know the whereabouts of their lost children, articles and about possible cures from chronic and otherwise incurable ailments. He would **make** them sit before the mirror and see the answers, themselves, in that magic mirror. But he would invariably fall ill after such incidents. This would upset the mother, who used to get annoyed and urge him to stop such things. But Prabhat could hardly refuse his friends and the people, who approach him with anxiety and agony to get solutions to their problems. Once, just after the recovery from sickness, **one** of his aunts came to enquire about his son who was studying in England. Though objected by the mother, Prabhat agreed in view of the insistence of his aunt. As she sat before the mirror, she could see a floating ship with her son standing on the deck. The aunt returned, very much delighted and consoled, but Prabhat fell seriously sick. In a feat of anger, mother broke the mirror into pieces. Needless to say that Prabhat was unconditionally bound to the wishes of his mother and respected her wishes above everything else but at times, he would yield to the wishes and sentiments of others lest otherwise, they would be hurt or disappointed. Though after this, he discontinued the fortune telling, he could hardly conceal his divinity. Every action of him, small or big, bore ample testimony to his omniscience. It would be befitting here to relate an incident reported by an **Englishman** who happened to be the head of the Railway workshop. One day, while Prabhat Ranjan was at work in the office, the English man came down to him, very much perturbed. Seeking his suggestion and solace, he recounted how his wife was suffering from a serious ailment and the doctors in London found it difficult to diagnose the disease and had eventually decided to **go** for a major operation and to **his** misfortune, in

view of the World War, he could hardly go and be with his wife. Prabhat Ranjan closed his eyes, asked him not to worry and suggested him to send a cable requesting the doctors to go for a re-checkup. 'A *simple operation will do*' and consoled him saying that his wife would be cured and be shortly back with him. Indeed, after few days, he got the news that the operation proved successful and his wife was coming soon. On her arrival, he invited Prabhat for breakfast. While Prabhat was entering into the house, his wife was taken aback to see him from the ante-chamber and asked her husband 'Who this gentleman was?' When told that he was Prabhat, his sole friend in distress, she got further panicky and retorted 'it's impossible because he is the same Indian doctor who advised and prevailed on other doctors to go for the minor operation'. Her husband was stupefied and came to the drawing room, only to see that Prabhat has gone back.

Till 1954, Prabhat Ranjan led the life of spiritual camouflage. He continued to impart lessons in spirituality to the youngsters, friends, colleagues and even elderly people, without letting one another know that they are the disciples of one *Guru*. It was on the 7th November 1954, that he delivered his first address to the assembly of his disciples. But a few days after i.e. on 9th January, 1955, the organisation, *Ānanda Mārga Pracāra* Samgha was formally founded and Shrii Shrii Ananda Murtii held the first spiritual congregation *Dharma Mahā Cakra. Morality is the base, Sādhana is the way and Life divine is the goal*. With this ideological base, the organisation aimed at twofold ideals i.e. *Liberation of the Self and Service to Humanity*¹. Some basic books such as, *Idea and Ideology, Problems of the Day, To the Patriot, Human Society* (in two volumes) and *Subhāṣita Samgraha*', containing the spiritual discourses of Shrii Shrii Ananda Murtii were published. In the first phase

1 *Atma-moksārtham Jagat hitāyaca*

of the organisation, it is the household people who undertook to propagate the message of *Sādhana, Service and Sacrifice*. In the year 1960, the order of Monks and nuns (*sannyāsa*) was introduced in the organisation. People, having an inkling of spiritual urge and empathy for the suffering and the oppressed, could not resist the clarion call of the Master. Mostly, youngsters dedicated their lives for the cause of the Ideology. By the inspiration of the Master, unparalleled devotion and dedication on the part of monks and nuns, the organisation began to spread. The scriptures say, *the nobler the task, the mightier are the obstacles*². The history of the organisation is the history of struggle and sacrifice. The organisation with its vast network today, is the outcome of blood, sweat, toil and tears of the disciples and above all, the preceptor Himself. The opposition to the organisation was engineered by the vested interests, when he gave the *Progressive Utilisation Theory (PROUT)*, as an alternative to Capitalism and Communism in 1959. Right at its budding stage and all through, the organisation had to wade through troubled waters.

Those are the tales of torture, intimidation, harassment and cold blooded and pre-mediated murder with the tacit support, connivance and most often, under the patronage of the state administration. In 1957 the conspiracy of Communist Party of India (CPI) led to the brutal murder of the five monks. (Ac. Abhedananda Avadhuta, Ac. Saccidananda Avadhuta, Ac. Abodh Brc, Ac. Bharat Brc and Ac. Prabhas Brc.) The day is observed as *Dndhicii Divasa*. In 1969, Ravi Sarkar, a follower of *Ānanda Mārga* was murdered with the connivance of CPM administration in Cooch Vihar in the State of West Bengal and *BĀBĀ* was arrested under some pseudo charges and was released soon after. In 1971, the central office of *Ānanda Mārga* in Ranchi was ransacked and property looted and the followers were attacked with

² *Sreyānsi bahu vighnāni*

deadly weapons. After this, the Government of India, in complicity with the Central Bureau of Investigation (CBI) framed false charges of crime, murder against the followers and the president of the organisation who was none other than *BĀBĀ* himself. There were circulars prohibiting the government employees from associating with *Ānanda Mārga*. Systematic propaganda was set afloat. The press and the mass media were used to vitiate the mind of the public. Both the capitalistic and the communist blocks realised that *Ānanda Mārga* was a potential threat to the promotion of their interest. In 1971, he was arrested in Patna but was released on bail soon after his arrest. He was arrested, finally, on the eve of the DMC at Varanasi, on 29th of December, 1971, on some absurd and fictitious charges, concocted by the CBI. To the utter amazement of the followers and sympathisers, he was to face the charges of the conspiracy to murder. It was an open act of political vendetta and unprovoked vengeance. But it was merely the beginning of the long tales of torture meted out to him inside the jail. In 1973, there were petitions by thousands of followers from different national and international bodies seeking justice. But people in the helm of affairs were dead set to crush the organisation. Having been put into unhygienic conditions, irregular diet, he complained of sickness. It was the 12th February, 1973. It will go down as one of the most unholy and sinful day in history. It was on this day that he was administered poison through the medicine, in the jail, with the full knowledge and involvement of the administration. Nothing more monstrous can perhaps be conceived. But he who came to save the humanity, could not be a victim of such sinister manoeuvre of finite mind. He was to outlive poisoning, for he had still miles to go. In protest against such demoniac act he appealed to the Governor of Bihar and president of India to institute judicial enquiry, in order to bring the truth to light. He went on fast from 1st April 1973, taking two cups of curd water a day, to avoid forced feeding

10 *Call of the Messiah*

by the jail authorities till the 2nd August, 1978 (for a period of five years, four months and one day), i.e. the day of his release from the Bankipur central Jail after being honourably acquitted of all charges by the division bench of Patna High Court.

The poisoning of their most beloved *Guru* left the followers in utter grief and despair. In view of the gruesome act and gross callousness of the government, monks and nuns committed self-immolation to arouse the conscience of the right thinking people. Ac. Divyananda Avadhuta was the first to immolate himself on 9th April 1973, before the main gate of the Patna Assembly. Just fifteen days after, AC. Diinesvarananda Avadhuta immolated himself inside the Old Delhi fort. Ac. Atulananda Avadhuta, Pvt. Secretary to BABA, lodged in same jail, committed self-immolation on 11th November 1974. The spell of self-sacrifice did not end with this. It was followed by five more self immolations in different parts of the globe. There were joint self-immolations by Brahmacarini Uma Acharya and Acarya Lokesh Brahmacari in Berlin on 8th February 1978, by Brahmacarini Assitima Ac. in Manila on 14th June, 1978 and Brahmacarini Shanti Ac., in Geneva on 2nd October 1978. During the long historic fast some parliamentarians came to the jail to prevail on him to discontinue the fast, as his life was more vital for the organisation. He observed, 'My life is less important than my ideas'. When the journalists came and enquired as to how the body is sustained despite the prolonged fast, he replied that *'There is nothing mysterious about it, the difference being that, people take energy assimilated in the edibles but I have no other way but to take it from the Sun light directly'*. He knew well that during his physical separation, the spiritual aspirants needed an objective system of discipline to keep them steadfast on the righteous path. He gave code of conduct for the individual aspirants to keep their body, mind and spirit perfectly tuned.

in order to pursue the path of Blessedness. In 1974, the programme of *Utilisation* and *Kathā kirtana* was introduced to boost the morale of the Margis, to keep them spiritually afresh and to expand the organisational activities. 'Utilisation' means **making** use of the human and organisational resources for successful implementation of programmes. *Kathā* refers to spiritual stories, study of literature and *Kiirtnn* is the spiritual dance accompanied by the cosmic ideation with the chanting of the *Mahā mantra*, *BĀBĀ NĀM KEVALM*.

The days of emergency mark another significant chapter in the history of the organisation. National emergency was clamped on 25th June by Government of India. The authorities took the opportunity to crush *Ānanda Mārga* and the organisation was banned on 4th July 1975. Most of the whole-time workers, part-time workers had to court long incarceration for their allegiance to the Ideology. Even the sympathisers were intimidated and forced into silence. Ironically, the cases instituted against *BĀBĀ* were tried during emergency when the organisation could hardly mobilise resources and man power to give a proper defence. *BĀBĀ* was sentenced to life imprisonment. *Truth eventually triumphs*. This is the decree of Providence. The historic judgment pronouncing the honourable acquittal and the unconditional release of *Shrii Ananda Murtii*, only testifies to the time honoured maxim that *One who is wedded to dharma is sure to come out victorious*³. Paradoxical before 1971, *Ananda Marga* had its activities in five countries but it had already spread to ninety five countries by the time *BĀBĀ* came out of the Jail. The reasons are perhaps simple. He used to say it again and again that '*struggle is the essence of life and obstacles are the real indicators of progress*'. The trials and tortures made them more firm, resolute and disciplined in taking the organisation ahead. The sense of uncertainty accentuated the degree of surrender.

But the end of the jail life was not the end of the struggle. Thereafter, the tale of persecution and torture is enacted in the state of West Bengal. The CPM led government in west Bengal, did everything possible to crush the organisation to shambles. The space would not permit to present the ghastly account of Evil, that the Communism is. The tenure of CPM rule in West Bengal is a strange mockery of freedom and dignity of man. It is in fact, the rule of the mafias, vandals and the muscle men, meticulously nurtured and protected by the state administration. The tales of barbarism, corruption, suppression, oppression of the dissenter, calculated savagery and murder would certainly earn them a conspicuous place in the darkest chapters of human history. The posterity shall certainly feel ashamed of their ancestors, for professing such an ideology and stooping so low, to the nadir of hestiality. The 30th April 1982 will go down as the bloodiest day in the history of barbarism. In the morning at 7.30, in broad day light, in the city of Calcutta, seventeen monks and nuns were way laid at two different points, enroute their headquarters; mutilated, with their eyes torn off, ears chopped off and tongues cut, the breasts of the nuns severed from their bodies, doused in gasoline, burnt and thrown littered. The same modus operandi, similar scene, taking place simultaneously at different points, were helplessly witnessed by hundreds of passersby--No doubt, the most eloquent commentary on Marxism and its illicit legacy. Acarya Ajitananda Avatihuta was beaten to death in Siligudi Jail, simply because he refused to be an approver in a bomb case.

In 1985, the organisation took the decision to rebuild Ananda Nagar, its global headquarters, which was once demolished by the communist thugs and hooligans. But it was greatly hindered by sporadic violence in and around the headquarters, with the communist leaders, polluting the minds of the innocent tribals against the mission and the

missionaries. The false charges of land grab and violence were infused in the minds of people. The CPM activists seized the opportunity to hire professional murderers which led to the cold blooded murder of Ac. Asimananda Avadhuta, an agriculture engineer, along with four other workers, who were on their way to supervise the work in a nearby village. They were stopped on the way, taken into a room and hacked one after the other, beyond recognition by a professional murderer. Besides, a number of buildings including the quarter of *Mārga Guru* were demolished and the property looted. To add to this, they used to create a sense of fear and uncertainty invariably on the eve of the annual DMC. The cases of unlawful detention, harassment and deportation of foreign devotees were the usual phenomena.

The devilish stratagems could hardly subdue the spirit of the devotees or stall the forward march of the organisation. Rather, it instilled greater determination and dynamism in the workers, to do everything possible to establish the Ideology. Immediately after the release from the jail, *BĀBĀ* used to give his discourses on varied themes of spirituality, both in the morning and evening which were later published in 27 volumes captioned as '*Ānanda Vacanāmrtam*'. On all Sundays, he would address the devotees assembling from all around. The magnum opus, *Namāmi Krishna Sundaram* is a comparative analysis of different philosophies wherein he takes the life and sayings of Lord Krishna as the paradigm and spells out the inadequacies and interpretations of different systems of thought. They were the Sunday talks compiled in form of a book. It was followed by talks on Lord *Shiva*, published as *Namah Shivāya Shāntāya*. It throws light on the unknown facets of the life of Shiva, and on History, Philosophy, practice of *Tantra* and on topics which are even remotely related to Intuition practice (*Sādhana*). The discussions in the book provide an immaculate canvas to understand the history of Indian civilisation from right

perspective. Discourses on *Shiva* were followed by discourses on *Mahābhārat*. The discourses on Philosophy of language and Phonetics are published as *Varna vijñāna*, then *Varna Vicitrā*, the work on philology and *Sabda Cayanikā*, the encyclopaedia. Besides, offering a deep insight and comparative study of language, they contain wide references to varied subjects such as History, Anthropology, Psychology, Ecology etc. Shrii Ananda Murtii used to give his annual address both as the president of Ananda Marga Pracaraka Samgha (AMPS) and the president of Renaissance Universal (RU). The DMC speeches were published in the form of *Subhāsita Samgraha* in several volumes which were later incorporated into volumes entitled *Ananda Marga Ideology and way of life. Liberation of Intellect and Neo-Humanism*, another magnum opus, outlines the social philosophy of *Ānanda Mārga*. In the RU presidential address, he used to introduce and dwell upon novel themes and ideas, hitherto unknown to the humanity. The notion of *Polar Shift*, (suggesting how shifting of poles have their enormous consequences), the theory of *Microvita* (referring to the subtlest psychic particles that constitute the ultimate building blocks of matter and life and the doctrine of *Pramd* (all round harmony) etc., formed the theme of his RU discourses which were later incorporated into volumes entitled *A Few Problems Solved*. Needless to say, that the range of subjects and the themes he dealt with, would require centuries of study and research. What used to baffle the people around was that there was neither any book in his room nor had any one ever seen him with any book. He did not even leave the area of medicine unexplored. *Yogic Cikitsā* is a book on treatment through herbal medicines and yogic exercises. To the utter amazement of one and all, he started composing songs from 1982. Everyday, early in the morning from 4 a.m to 4.30 a.m. he would dictate songs and give the musical notations to a group of artists, waiting outside his room. The themes are sublime and varied, composed suiting to

different occasions in individual and collective life. There are seasonal songs, folk songs, and so on, rich in language, resonant in meter and rhythm. Some of the songs contain rare blending of oriental and occidental tunes. Within a span of eight years he composed 5018 songs, the record composition, ever made by any poet of celebrity. They are rich in social, philosophical and spiritual content. In fact, they are lyrical expositions of the socio-economico-spiritual philosophy of *Ānanda Mārga*.

His role as a *Guru* defies the grasp of finite mind, sometimes extremely strict and non-compromising, and sometimes extremely liberal, loving and affectionate. Before prescribing any rule for personal conduct, he would first of all practise it himself. He used to say, '*Action, not Logic, establishes one's superiority*'. Every action of him was exemplary. The system of reporting (when workers in different capacities used to give the work-done report) was simply an alibi to stay nearer to his disciples and keep them spiritually aloft. During reporting, he would make everyone feel that he witnesses all that one things and does. A devotee working in a remote continent, would feel his presence as intimately as those, living with him. Besides, there was the system of personal contact. It is the rarest opportunity in the life of the spiritual aspirant when one meets the *Guru* in camera, where he would recount the past deeds, i.e. one's omissions and commissions and give personal instructions to the *Sādhak*. The system of *dharma samiksā* was introduced by BĀBĀ in 1980, where he would call a *Sādhak* in presence of certain central workers and few other Magris, go on narrating the past, punishing one for one's evil doings in the past. This kind of spiritual scanning and punishment was meant for exhausting the reactive momenta, (*samskāras*). As a fried seed loses its viability to germinate, the karmic effects become like fried seed (*dagdha vīja*). Thousands of people used to avail the blessed opportunity of becoming

dagdha viijn by the spiritual touch of the Master. Years later in 1987, he not only propounded the doctrine of *Microvita* but taught the process of intuitional practice by which the positive *Microvita* could be utilised for ones' spiritual progress as well as the betterment of society. It was imparted to a select few from among the workers and Margis.

He did not want to keep anything abstract. In 1969, declared as the *Sādhana* year, he gave open demonstrations on different spiritual experiences and realisations (*siddhis*), enunciated in the Spiritual philosophy. He was a non-compromising optimist and realist of the first water. To infuse Neo-Humanistic awareness, he initiated the revolution in Education through the system of Neo-Humanistic education. Few months before his *Mahāprayāna* he gave an exhaustive blue-print of the International University (*Ānanda Gurukula*). Under his inspiration and direct guidance, different self-sufficient socio-economic units (*Master units*) were set up, based on the principles of PROUT. They are supposed to be the nucleus units which would serve as the model, and inspiration for people around to shape their socio-economic life. His love for plants and animals has no parallel. He developed a garden of his own in which one finds almost all the plant species of the world. Knowing BĀBĀ's love for plants, disciples, while coming for reporting, used to gel rare plants for his garden. He would donate plants to other Master Units. On certain occasions, he donated rare plants to National Botanical garden. Every day in the morning, he would go round the garden to supervise the growth and the well-being of the plants and take the garden-in-charge to task if there is slightest negligence in doing the needful. One day, while moving in the garden, he noticed that in one corner, so many plants are kept to be despatched to the Master Units, but the soil beneath one of the plants was dry. He got angry and called for the concerned worker and asked why that particular plant had

not been watered, He said that it was a sheer act of cruelty to water some plant while leaving the neighbouring plant unwatered. *How come ! you could not feel the agony in the mind of plant when it finds its neighbour is helped to survive, whereas it is deprived ?* For this act of omission, the worker was removed from the post. He did not have a moment's respite, as day in and day out, he was busy in attending to the works of the organisation. All decisions were his. He was simply to wish. Things were executed in the shortest possible time. Despite his sickness and advice of the doctor, to rest he would take unusual strain. He would get up at 4 a.m. and go to bed at 2 O'clock in the night. When at Woodland Nurshing Home, the specialist attending him said, *BĀBĀ! you strain yourself so much at the cost of your precious life. What do you get in return?* He retorted *'I have not come to take anything bur only to give'.* Though advised complete rest, he would urge the doctors *"I am not doing any thing, let me enquire how my children are?* Given little opportunity, he would dictate songs and take reports about organisational activities. This is how he was completely merged in the organisation. He loved work and loved those who love to work for the society. Once, during reporting he remarked that *we are not on the threshold of a new era but already, in it. I sleep for two hours and work for twenty two hours. If my children work for two hours and sleep for twenty two hours, even then the goal can be achieved. There is an ideological vacuum. The days of matter-centred, self-centred and dogma-centred ideologies are no more. They are to be soon replaced by the God-centred Ideology. The humanity is eagerly awaiting you.* Days before his *Mahāprayān* he appeared to be in unusual haste. He would insist on giving higher *Sādhana* to the *Avadhuts* in large numbers, even though he was advised to the contrary. He one day called the *L.F.T.s* and workers present and asked them to take *vāth* to establish the ideology, at any cost. No finite mind could see through

his design. At about 3 p.m. on 21st October, 1990, he asked the worker in the room to go out, '*I will take rest*'. No one knew what he meant. He left the physical body, but only to become more explicit to those who meditate and do the work of the mission. One is no more to look outside to see Him but enter within, in to the deeper recesses of the mind, to get Him.



CYCLE OF CREATION

The story of creation has remained a perpetual enigma. The answers to the ultimate whys and hows about creation have baffled the human mind. Nonetheless, the persistent efforts to unveil the ultimate secrets of existence have led philosophers, theologians, scientists to arrive at varied conclusions.

MYTH OF MATTER

The scientific theories appear in different forms. Though they differ in details, there is absolute consensus as to the basic assumption that *Matter* or the material elements constitute the ultimate building blocks of the Universe. The evolution of life is a secondary phenomenon (*epi-phenomenon*). From out of the random motion of the fundamental elements, it is only certain configuration that proved to be germane for the evolution of *Life*. The evidence of Life, evolving out of inanimate substance is a commonplace phenomenon in day to day life. Mosquitoes take birth in a pool of stagnant water, the lice are born from the filth of the uncombed head and micro-organisms appear from the pus of the uncleaned wound. The phenomenon of test-tube baby, a mile stone in Biology, is corroborative of the contention that *Matter* is basic and *Consciousness* is a derivative phenomenon. *Life* and *Consciousness* do not denote a break with *Matter*. Rather, *Matter*, *Life* or *Consciousness* form a continuum. It is a proven fact that *Life* evolves from the material base. But, one may still persist to ask where did the *matter* come from? How did the *matter*

come into existence? Scientists would either brush it aside as a meaningless question because **Matter** being primordial, there is no meaning in asking how it was caused. In other words, if **Matter** is basic, then 'How did matter come in to existence?', becomes one of the un-asakable and un-answerable questions? If **matter** is construed as the uncaused substance, then the scientific community has to concede that there is something which is uncaused or self-caused. If one reflects upon the nature of **matter**, the so called material phenomena show sign of symmetry, design and order. The universe is a cosmos, not a chaos. *As above so below*. Every structure microcosmic or macrosmic has a presiding nucleus.

A tiny atom appears as a miniature Universe with a nucleus, and electrons move around it, with as much precision as the planets revolve around the Sun in the solar system and different star systems revolve around with galaxy as their nucleus. The order, immanent in nature of reality is **Rta**. It is not enforced from without but stems from the very nature of things. The order being there, science is devoted to the task of description, explanation and prediction of them. We do not know how the Universe would have been like, if there were no order. Interestingly, it is not only the objects and events that are subject to the inexorable laws, but the action-reaction nexus also testify to the order which is absolute and universal. In view of the foregoing facts, it is difficult to accept how the Universe, which is so designed, could be the outcome of the random configuration of material elements. This rather, points to the rationale of postulating **Consciousness** or Intelligent principle, as the ultimate cause of the creation.

Matter is nothing but bottled up energy. **Energy** is more fundamental than **Matter**. **Energy** is a mere capacity. It has magnitude but no direction. But **Energy** is always discovered as **Force**. When the energy gets a direction, it is

force. Energy is a *Scalar property* whereas force is *Vector property*. The patterns or design, immanent in *matter*, can not be attributed to chance or accidental variation. It can not be explained unless a non-material factor is postulated as the invariant. So, one finds how *Consciousness* is the cause as well as the effect of material phenomena. If *Consciousness* is contained in *Matter* as a mere possibility, it must have been there as its potentiality. In other words, if *Consciousness* is not there in *Matter*, it could not evolve out of it. A non-being can not come into being. Nothing comes out of nothing¹. It precludes the possibility of something, coming out of nothing. Therefore, *Consciousness* could not have come into existence from out of its prior non-existence.

PLEA FOR MONISM

Those who advocate *Consciousness* as the basic substance, explain matter as the evolute of *Consciousness*. The Upanishads and the kindred philosophical systems take ultimate reality to be of the nature of *Consciousness*. The substantive *Consciousness* evolves into many, by its sheer will, to become many. The world of multiplicities (names and forms) are the varied modes in which *Consciousness* expresses itself. As the essence or the immanent principle, it is termed as self or soul (*Ātman*). The expressed universe is vast but finite. The Infinite or the cosmic principle, can not be exhausted by finite expressions, that the universe is. Hence, *Consciousness* is both transcendent and immanent. If evolution means the expression of one into many, the dissolution means absorption of many into one. *Advaitins* (non-dualists) take *Brahman* to be ultimate, and treat the world to be an appearance (*vivarta*). The world of diversity is accorded the status of secondary importance. The *Dvaitavādins* treat the diversities to be real along side *Brahman*. Those who advocate identity and difference, argue that *Brahman* as well as the world are real but the world is

¹ *Ex nihilo nihilo fit*

dependent on **Brahman**. Though the different schools vary in respect of the way they interpret the Upanishadic texts, there is an underlying consensus that **Brahman**, who is of the nature of truth, consciousness and bliss is the fundamental reality. But none of the systems are explicit as to how there was a transition from one to many, even though it is conceded that the one created many by his sheer desire. It is not discussed how exactly the world of **Matter** evolved out of **Consciousness**. The explanations are not cast in idioms, intelligible to a rational or scientific mind. They provide broad outlines without going into the details of the **why** and **how**, of the creation-process. Bible construes God as the creator who summoned the creation out of nothing by his sheer will. God is essentially different from His creation. Human beings, the most perfect creation of God, cannot attain Godhood but can become God-like. Non-human creations have only their instrumental value, in so far as they conduce human beings to realise the fatherhood of God and brotherhood of man. The story of creation espoused in the Bible, seems to be at variance with the corroborative evidence of science and the rational explanations about the origin of the Universe. While the materialists advocate the primordality of **Matter**, the non-materialists either treat **Consciousness** as the fundamental substance or postulate a transcendental agent as the creator of the Universe.

PLEA FOR DUALISM

There have also been attempts on the part of the dualists to treat both **matter** and **consciousness** as substantive. **Sāmkhya** thinkers, for example, accept **Purusa** and **Prakrti** to be the ultimate realities. But the dualists have difficulty, in specifying the precise relationship between the two. If both **Purusa** and **Prakrti** are co-eternal, then how are the two, unrelated in the beginning, come to be related so as to cause the evolution of the diversities. If a third entity is invoked

to account for the relationship between the two, then it has to be accepted as, co-primitive with *Purusa* and *Prakrti*. Hence, any attempt to explicate the relationship between any two ultimate principles would result in infinite regress. In other words, the dualistic explanations of the Evolution are ultimately inconclusive. Though the explanations offered in *Sāṃkhya* appear to be more comprehensive in showing how *Prakrti*, the causal matrix, evolves into manifold particulars, it is remarkably less eloquent about, how the particulars evolve in order to attain the state of emancipation.

THE CREATION-STORY

Shrii P.R.Sarkar in his *magnum opus*, *Idea and Ideology* spells out the why and how of creation by taking *Purusottama* (*Purusa*) as the primordial entity, *Purusa* is of the nature of pure-consciousness. *Purusa* does not have *Consciousness* as one of its attributes but is the *Consciousness*, as such. In other words, *Consciousness* is not attributive but constitutive of *Purusa*. *Purusa* is both immanent and transcendent. It is ubiquitous, as it lies quiescent in every structure², animate and inanimate, mobile and immobile, macro-cosmic and micro-cosmic.

SAINCARA

The Universe of manifoldness is the outcome of desire of the One, to become many³. The very desire on the part of *Purusottama*, results in self-activation and consequently, the unmanifest *Prakrti* becomes manifest. It is to be noted that *Prakrti* does not have existence, independent of *Purusa* but is the inherent tendency of *Purusa*.⁴ *Prakrti* is the functional expression of *Purusottama* in form of the phenomenal multiplicities. *Prakrti* is that

2. *Pure sete iti Purusah*

3. *Ekoham Bahusyām*.

4. *Shakti sã Shivasya shakti*.

which causes varieties.⁵ *Purusa* and *Prakrti*, therefore, refer to the cognitive and conative aspect of the same Reality. *Prakrti* denotes the equilibrium of three *gunas* viz, *Sattva*, *Rajas* and *Tamas*. *Sattva* is the principle of unfoldment. It is light, transparent and pleasure-giving. *Rajas* is the principle of mobility and motivity, It is red and yields pain. *Tamas* is the principle of envelopment and passivity. It is dark, causes indifference and inertia. They refer to the threefold functional expressions of *Prakrti*. *Prakrti* remains a mere abstraction without the *gunas*. *Sattva*, *Rajas* and *Tamas* are constitutive of *Prakrti*. The *gunas* are immanent in *Prakrti* and integral to each other. This being so, every expression (evolute) of *Prakrti* does have *Sattva*, *Rajas* and *Tamas* as its constitutive elements. In the primordial state *Prakrti* is unmanifest (*anuchhunya*) and remains in *Purusa* as its potentiality to become many. In that state, *Purusottama* is objectless or non-attributional (*nirguna*). The sheer will on the part of *Purusottama*, is followed by the activation of *Prakrti* in form of the movement of the three belligerent principles. *Sattva*, *Rajas* and *Tamas* moving at random, form the triangle of forces but there is no creation, as there is absolute balance in the mutual inter-penetration or transformation of one *guna* in to the other. Thus, *Prakrti* forming the triangle of forces has *Purusottama* as the nucleus of the triangle. Here, *Purusottama* is conceived as *Shiva* encircled by *Prakrti*, as *Shivani*. This state preceding creation is theoretically conceivable but existentially unmanifest. Creation takes place when the equipoise of the *gunas* is disturbed. In other words, creation begins when there is the transition from homogeneous transformation to heterogeneous transformation, wherein each *guna* tries to preponderate over the rest. Creation bursts forth, as it were, from one of the vertices of the triangle. The point of emanation is verily, the seed of creation. It is rightly, termed as *Kāma-Viija* or *Ichhā-Viija* as it gives

5. *Pro karoti iti Prakrti.*

expression to the desire of *Purusottama*. *Prakrti* waiting to metamorphose itself into different *Sheaths (Kosas)* is termed as *Kaoshiki*. The point of the cosmic emanation is the state of static poise, as it is dominated by the static principle (*tamas*).

MAHAT, AHAM & CITTA

The first evolute of *Prakrti* is the outcome of the preponderance of the sentient principle (*sattva*) over the mutative (*rajas*) and the static (*tamas*). As a result, there is the feeling of existence i.e. the *I-feeling* (feeling of *I-exist*), philosophically termed as *Mahattattva*. Then, with the preponderance of the mutative force (*rajas*) a part of *Mahattattva* imbibes the feeling of doership (*I-do*), termed as *Ahamtattva*. There after, with the domination of the static principle (*tamas*), a part of *Ahamtattva* takes the form of the result of it's action. So, there is complete identification of *I-do* with what is done i.e. done-I, termed as *Citta*. Mind is the collective name of *Mahattattva*, *Ahamtattva* and *Cittatattva* integrated into a single stance. Conceptually, they refer to different stages through which *Purusottama* metamorphoses itself into the world of diversity, by a process of self- differentiation. The evolution of one into many is essentially, a movement from the subtle to crude. ('rudification first of all, takes place by creation of the cosmic mind with the differentiating feeling of, *existence-I doer-I* and the *done-I* They show how *Prakrti* helps *Purusa* to imbibe such feelings.

Existence is of the nature of a flow or wave. The pure- consciousness (*citti shakti*) emits wave which flows in straight line and admits of no curvature. Creation begins when the cosmic wave lends itself to be curved. Curvature is indicative of the degree of crudification. The creation, initiated at *Kāma-Viija*, expresses itself in a form of a

curvature, termed as *Nāda*, in *Tantra* literature. Needless to say, that at every stage of creation, *Purusa* is the nucleus and *Prakrti* exists with all its constituents. In the state of *Nāda*, *Purusa* is termed as *Bhaerava* and *Prakrti*, as *Bhaeravii*. Thus, *Purusottama* and *Prtrkrti* are conceived differently in different stages of Creation. It is noteworthy that till this point, there is no creation of any particularity. The expressions are out, and out macrocosmic in nature. The macrocosmic-consciousness (*Bhumā Caetanya*) transmutes itself into macrocosmic-mind (constituted by *Cosmic-Mahat*, *Cosmic-Aham* and *Cosmic-Citta*), the former remaining as the witnessing consciousness (*saksi sattā*) of the latter.

MAHABHUTAS

On account of the continued domination of the static principle, *Citta* gets itself transformed into still cruder state, called Ether (*Akāsha*), which permits the transmission of sound waves. At this stage, there is the transition from cosmic-mind to the evolution of *matter* (*Bhuta tattvas*). The characteristic property of *Tamas* is to bind or to give determinate shape to an expression. It imparts specificity to an evolute. As a result of continued pressure of the static force, the chemical affinity in *Ether* increases and it becomes denser or cruder, resulting in the evolution of the Aerial factor (*Vāyu*) which serves as a substratum of sound and touch (*sparsa*). The dominance of *Tamas* continues. As a result, there is further decrease in inter-molecular and inter-atomic space in the cosmic matter, resulting in the creation of the *Luminous factor* (*Tejas*) which serves as a medium for the expression of form (*rupa*), along with sound (*śabda*) and touch (*sparsa*). As a result of further crudification the *Liquid factor* (*Ap*) is created, serving as the substratum of *Taste* (*Rasa*), apart from the qualities of Ether, Air and Fire. The process of crudification reaches its zenith, with the creation of solid factor (*Ksittitattva*) which serves as the

substratum of Smell (*Gandha*) along with other *tanmātras* (*Sabda*, *Sparsa*, *Rupa* and *Rasa*). This explains how in the process of *Saincara*, the Cosmic-consciousness metamorphoses itself into the cosmic mind and eventually, into the five fundamental factors (*panca mahābhutas*). The solid factor represents the extreme point of crudification. But this does not mean that *Tamos*, which has been responsible for progressive crudification of *mind* into *mrrtter*, has ceased to be inoperative.

PRĀNA & PRĀNAH

Rather, it continues to exert its limiting influence by creating tremendous pressure on solid structure. The external pressure, so created on the solid structure, is termed as *Baln*. Thus, there is a fight between the cosmic cause, in form of *Tamas*, exerting its pressure and the cosmic effect i.e. *Ksittitattva*, being resistant to it. The continued *Baln* on the *Ksittitattva* (solid), gives rise to two opposing forces i.e. the *Interior force* and the *Exterior force*. Every solid structure, is perpetually subject to the fight between the interior and exterior force. *Prāna* (energy) is nothing but collective name of the interior and exterior forces. It is like pressing a ball or a balloon, hard. Obviously, there is mutual resistance, between exterior force and the object itself. The exterior force is centripetal and seeks to overcome the external pressure, so as to maintain the solidarity of the object. The exterior force is fissiparous as it tends to disintegrate the structure into parts. The perpetual conflict between the interior and exterior forces leads to the eventual triumph or dominance of one, over the other. On the other hand, if the interior forces win, then a nucleus is formed within solid structure and the solidarity of the unit-structure is maintained. As a result of continuing conflict between the conflicting forces: if the exterior forces win the structural solidarity is lost and the object disintegrates into parts and

gets dissociated from the parent body. In such case, if the fundamental factors are available in requisite proportion and appropriate configuration, there is expression of **Life** in the physical structure. In other words, the Priina (energy) in the form of the co-ordinated interial forces expresses itself in form of **Prānah** (vital energy) if and only if, congenial conditions are obtained. On the contrary, even if the winning force is interial, in absence of congenial conditions, Priina cannot express itself into **Prānah** and due to continuing influence of the static force (*tamas*), the unit-structure disintegrates. This phenomenon is called as **Jadasphota**. **Jadasphota** is instantaneous or gradual, depending upon the nature of dissociation of the components of the unit-structure. In the event of **Jadasphota** dissociated components again get mingled into the respective fundamental elements. This phenomenon is termed as Negative **Saincara**.

PRATI SAINCARA

It so happens that with the availability of a congenial environment energy (*prāna*) is transmuted into vital energy (*prānah*) and a physical structure is formed by the composition of five fundamental factors. As a result of physical clash within the structure, a part of it may be powdered down into factors, subtler than the fundamental factors and there is evolution of the unit-mind (*Anu-mana*). This is the beginning of the counter-movement (**Prati Saincara**). The formation of mind, initiates the process of metamorphosis of crude into subtle. If **Saincara** denotes the centrifugal activity of the macrocosmic nucleus (*Purusottama*), **Prati Saincara** denotes the centripetal movement of the multiplicities to be one with the nucleus. Mind, formed in the initial state of **Prati Saincara** does not have the expression of ego or the feeling of *I-do* (*Ahamtattva*) nor the feeling of *I-exist* (*Mahattattva*). The mind here, is

out and out the *done-I* or the *objectivated-I* (*Citta*). Plants or underdeveloped creatures have mind, in the sense of having *Citta*. In the absence of ego (subjective-I), the vital energy (*Prdnk*) in such structures, do not have any direction. Here, life is vegetative or instinctive. *Prānah* is blind, as it comes into being due to the influence of *Prakrti*.

There is a sense in which the so-called inanimate objects have, also mind. *Matter* is nothing but a metamorphosed state of the macrocosmic mind and the latter, in turn, is the metamorphosed form of Pure-consciousness. Every object, therefore, is potentially conscious. Even, a grain of sand has mind but mind is latent in it. In course of evolution, it grows subtler and *Cittn* is expressed in a physical base, which, later evolves into *Aham* and *Mahat*. With the appearance of Ego (*Aham*) the unit-mind gets the added capacity of directing the vital-energy (*Prānah*) to move towards the ultimate goal. In other words, after the emergence of *Aham*, *Cittn* attains the capacity of realising its essential subjectivity. Mind works in co-ordinated co-operation with the *Prānah* to move faster on the path of the *Prati Saincara*. By virtue of the *Aham*, the unit-mind not only realises that supreme-subjectivity is its desideratum, but feels an irresistible yearning to attain it. The conscious and concerted effort to bridge the gap between microcosmic-nucleus and macrocosmic-nucleus is *Sādhanā*.

In a living structure the *Prdnah* transmits its characteristic wave-length and mind, transmits its own. The structural solidarity is maintained, so long as the parallelism between the wave-length of mind and body persists. The psycho-physical parallelism is a pre-requisite for the entitative existence of a living being. In *Prati Saincara*, evolution means the progressive expansion of the *Psyche*. It means steady conversion of the physical into the psychic and psychic into the spiritual. But under developed beings, on

account of the absence of the Ego and the Will, lack the capacity for self-direction. They evolve by the natural attraction of the cosmic-nucleus. The momentum (*samvega*) acquired from the Macrocosm (*Bhumā*), propels them on the path of *Prati Saincara* but with the emergence of *ego* and *will*, the unit mind acquires the added capacity to accelerate the pace of evolution. But the developed *ego* and *will*, the prerogative of human species, can also direct the movement backward and cause retardation (*negative Prati Saincara*). One may either move towards the nucleus by the righteous employment of will or misuse this unique possession, and prefer to move away from the destined goal, by imbibing cruder vibrations and thereby, court degeneration. So *negative Prati Saincara* remains a possibility, only in case of the human beings, while the non-human existents do evolve into the higher and higher rungs in the ladder of evolution by the attraction of the macrocosmic nucleus. Evolution for the humans, is of nature of continual expansion of the psyche. There are three fold forces, responsible for psychic dilation viz, *Physical-force*, born out of the physical clash, *Psychic-force*, generated by the psychic clash and the *Spiritual-force*, created by longing for the *Great*. Hence, it is imperative that the individual should ideate on subtler ideas and do away with factors that blur the reflection of *Purusottama* on the individual psychic plate (*Citta bhumi*).

LIFE & DEATH

As discussed before, existence of life presupposes *psycho-physical parallelism*. As is the body, so is the mind and vice-versa. A subtle mind cannot be contained in a crude physical base. Spiritual practice involves constant ideation on the cosmic. Consequently, the wave length of the unit-psyche gets straightened in order to imbibe the wave length of the Cosmic, which admits of no-curvature.

The characteristic essence of mind is that, as *it thinks, so it becomes*. So, by steady contemplation on the cosmic, the *unit-mind* is metamorphosed into *cosmic-mind*. That is to say, the *Unit-Mahat* metamorphoses itself into the *Cosmic Mahat*. With progress in Intuition practice (*Sādhana*), mind grows subtler and subtler. Hence, it is necessary that the physical base i.e. body, must be kept subtle through the intake of sentient (*Sāttvik*) food. On the contrary, if mental waves become cruder on account of constant preoccupation with cruder thoughts, it also results in the loss of *psycho-physical parallelism*. Similarly, given the state of *mind*, if there is a disease, causing serious deficiency in the vitality of the body, there is loss of psycho-physical parallelism, leading to death. Death results in disintegration of five fundamental factors which are reabsorbed into the respective elements but the dissociated and disembodied *Mind* moves around with its characteristic *wave-length*, awaiting to descend into an embryo which can provide an appropriate physical base for its expression. Thus, Life means the re-establishment of the parallelism between Mind and Body.

Every structure microcosmic or macrocosmic, has a nucleus. *Purusottama* is the nucleus of the macrocosm as well as the microcosm. In the phase of *Saincara*, *Purusottama* is the subjective counterpart (witnessing agent) of the *macrocosmic-mind*. In *Prati Saincara*, the unit-mind consisting of the *Mahattattva*, *Ahamtattva* and *Citta*, is witnessed by the unit-consciousness (*Ātman*) which is nothing but *Purusottama*, in its microcosmic stance. The ultimate knowership and doership is attributed to *Ātman*. All the cognitive, conative and affective functions of the individual is made possible by the function of the unit-mind. But the activation of the mind presupposes the existence of consciousness or *Ātman*. As a result of intuition practice (*sādhana*), the *unit-mind* merges in the cosmic mind. When

the objectivity of the Microcosm, is transformed into the objectivity of the Macrocosm the witnessing counterpart of the unit-mind (*Jivātmā*) becomes one with the witnessing counterpart of the macrocosmic-mind (*Purusottama*).

Purusottama resides in the hub of the cosmos. All the created things and beings, move around the hub, knowingly or unknowingly. The radius between the microcosmic nucleus and macro-cosmic nucleus defines ones place in the hierarchy of the evolutionary climb. The purpose of *sādhana* is to lessen the radius, so that eventually, the nucleus of the Microcosm becomes one with the nucleus of the Macrocosm. This is, the state of unification (Yoga) of the unit (*Anu*) with the cosmic (Bhumd).

TĀRAK BRAHMA

In course of the spiritual journey, the increasing proximity with the cosmic nucleus, heightens the intensity of longing for the Great. The ascent from the domain of attributionality (*saguna*), to that of non-attributionality (nirguna) is a venture to the unknown. Nirguna and Suguna constitute a single continuum. But for a finite being, it amounts to, taking to the untrodden path. Herein, the traveller stands in need of the guide, the preceptor (Guru). It is here that Tārak Brahma appears to help one cross over the mystic chasm, (experienced by the devotee) by His Ota-Yoga. Besides, when the collective psyche is utterly degenerate, resulting in extreme decadence of values in the collective body, the society as a whole, runs amock in frantic search for the saviour. Thereof, Tārak Brahma appears to show the beacon light to help them escape the state of darkness by His Protayoga. The lesser mortals view it as *Mahā* Sambhuti (great Advent) but for *Tārak* Brahma, who is no other than *Purusottama*, it is the stance of self-emanation. He remains poised in the tangential point between

the *Saguna* and *Nirguna*, so as to help those, in the domain of *saguna* (attributionality), to make the mystic lift to supreme stance. *Tārak Brahma* is not a figure in philosophy because the unit-mind has its native limitations of thinking through concepts and logic. *Tārak Brahma*, having been poised beyond the pale of mind His ways elude the reach of categoricity and logic.

VIDYĀ AND AVIDYĀ

Saincara is the process of gradual objectivisation of the *Pure-subjectivity*, metamorphosis of one into the many. The movement is centrifugal, analytic and extroversive, propelled by the force of *Avidya' Māyā. Prati Saincara*, on the otherhand, is the process of progressive rarefication of gross into subtle and subtle into subtlest, subjectivisation of objectivity, conversion of multiplicity into unicity. The movement is centripetal, synthetic and introversive, motivated by *Vidyā Māyā*. The evolution of individual in *Prati Saincara* is subject to the constant conflict between *Vidyā* and *Avidyā*. The gradual proximity with the nucleus whets the longing for the Great. The force of *Vidyā* instils sense of ecstasy by its *hiddini shakti* and awakens the individual to the ultimate truth that, one is neither the body, nor the mind but the *Pure-consciousness*, by its *Samvit shakti*. But the attraction of the nucleus, felt as the spontaneous longing for the *Great*, is often, subdued on account of the force of *Avidyā* which not only envelops or conceals the nature of truth by its *Āvarani shakti*, but positively, distorts the truth by its *Viksepi shakti*. Thus, the individual is torn between the downward pull of *Avidyā* and upward pull of *Vidyā*. *Avidyā* has its sway, for the simple reason that as the, individual had to traverse a long path in the evolutionary journey, living in and through the material, vegetative and the animalistic existence, they have their sway in form of instinctive propensities or propulsions for the materiality. This is felt

as the limiting influence of *Avidyā Māyā* Resides, it has to be acknowledged that the necessities of practical life require one to ideate on *matter*. The psycho-physical parallelism is an essentiality for living in the world of objectivity. But as long as mind ideates on matter, the psychic wave has to have parallelism with the world of materiality. So, living in the world of relativity, seems to be incompatible with the attainment of absolute subjectivisation. The science of Spirituality affirms that living in the world of objectivity is not a hindrance but a veritable help, and a rare opportunity, for moving ahead, in the evolutionary march. *Sādhana* provides the secret of converting the psycho-physical association into the psycho-spiritual one. The secret is contained in the practice of *Madhvidyā*⁶ which tells us how a finite object or ideation is to be viewed and encountered, as an expression of the *Cosmic*

OTA YOGA & PROTA YOGA

To attain Bliss (Ānanda) is the constitutional necessity of every expressed entity, because the created manifold is the metamorphosed form of the supreme consciousness who is of the nature of *Bliss*. The play of creation is the self-projection of the cosmic-consciousness (*Purusottama*). The perceived objectivity is nothing but the projected objectivity of *Purusottama*. Therefore, both *Saincara* and *Prati Saincara* are internal to the *Supreme-subjectivity (Purusottama)*. But the world of manifold particulars is not only real but external for the unit mind. The association of *Purusottama* with the totality of the macrocosm is *Prota-yoga*. Its association with microcosms as their witnessing subject is the *Ota-yoga*. Thus, in *Saincara*, there is *Prota-yoga* and in *Prati Saincara* there is both *Ota-yoga* and *Prota-yoga*. By *Ota-yoga*, *Purusottama* creates the longing in the finite mind to know its essential subjectivity and by *Prota-yoga*, it elevates the

⁶ The second lesson of *Rājādhirāja Yoga*, given by Shrii P.R.Sarkar.

Collective-psyche. *Purusottama* as such, is non-attributional, (*nirguna*). *Paramatman* is the name of *Purusottama* (non-attributional consciousness) and its role as the witnessing agent of the macrocosm and the microcosmis whereas *Saguna Brahman* denotes the collectivity of *Paramātman*, the expressed macrocosm and plurality of microcosms.

It is significant that the force that motivates the One to become many, is also that which attracts the multiplicities unto itself. So, *Saincara* and *Prati saincara* refer to the eternal act of self-unfoldment and enconscement. If *Saincara* is a journey away from the eternal home, *Prati saincara* is the home-coming. *Sāadhanā* is the progressive retreat to the cosmic hub. The metaphysics of creation is nothing but elaboration of the three basic truths viz. the expressed multiplicities have their genesis from One, the terminus of the evolving multiplicities is One, the point of genesis and the terminus is also one and the same i.e. the cosmic hub (*Purusottama*). Creation is not linear but cyclical as it moves from Unicity (*advaita*) to Unicity (*advaita*), in and through multiplicity (*dvaita*), most aptly expressed as *Advaitadvaitādvaita* Vdda.



SOCIAL CYCLE

Philosophers of history are unanimous that social changes exhibit a pattern, a distinctive dynamics. Different theories and models have been advanced to explain the nature of social change. Remarkably, the different models betray respective assumptions of the proponents. The viability of a theory depends on the extent to which it offers a faithful explanation of historical facts and the degree of adequacy (completeness). Marx is an advocate of a linear theory of social change. According to him the society moves from a state of imperfection to perfection. He notices four distinct phases of development, namely Primitive Communism, Capitalism and Socialism, leading to Classless Society. The changes follow a triadic pattern. Society moves from thesis to synthesis, in and through anti-thesis. The synthesis at one stage, constitutes the thesis for the succeeding phases and the dialectical changes culminate in an absolute synthesis, which in the socio-economic plain, takes the form of the *Classless Society*. It is the mode of production and distribution that constitute the propelling force and are sole determinants of social transformation. The social progress, therefore, has a beginning and a terminus. *Economy* constitutes the sub-structure. Religion, Ethics and Politics form the superstructure. Any change in the sub-structure witnesses sympathetic changes in the super-structure.

Shrii P.R. Sarkar, in expounding the celebrated theory of *Social Change* questions the two basic postulates of the *Dialectical Materialism*. For Marx and the Marxists, economic contradictions (economic disparity) generate

antithesis and accentuate the polarisation between the haves and have-nots, leading to *Class struggle*. They fail to perceive that '*Man does not live by bread alone*'. The fact remains that wide economic disparities cause social chaos but the economic contradictions having been resolved, psychic contradictions may surface in form of the ethnic, linguistic, religious conflicts etc. According to Sarkar, the economic considerations do influence social changes but do not, as such, determine them. Moreover, to construe of *Classless society*, as the culmination of social progress, is an absurdity, as it negates the very nature of reality. Dynamism, being the innate nature of things, the Society moves, on and on. To conceive of a social order which is not amenable to change (either in positive or negative direction) is not only theoretically unsound but practically untrue. Marx propounds a linear view of social change because he conceives of a point of consummation in the social transformation.

Historians undertake a secular classification, by dividing history into Neo-lithic, Stone age, Pre-medieval, Medieval, the Age of Renaissance and the Modern age. Thus, the stage of human developments are defined in terms of progress in the physical and psychic realms only. Sarkar delves deeper, to point out that Religion, Politics, Education, Literature, Economy etc. are the outer expressions of the *Social Psyche*. Sarkar, terms it as *Collective Psychology*. *History is made by Collective Psychology*.

COLLECTIVE PSYCHOLOGY

Collective Psychology is defined as '*the average psychic momentum derived from the unique psychic movements*'. Human beings can be classified into four fundamental types from the point of view of their innate capacities and natural dispositions. In social intercourse,

individuals tend to exhibit certain characteristic psychic stance. There are some who are, predominantly, introversal and in them, the psychic capacities are more developed. They show inclination for finer pursuits such as Art, Literature, Religion. They are said to have the *Vipran psychology*. There are others in whom the physical capacities are relatively more developed. They display courage and gallantry in the commerce of life. Given opportunities, such individuals are seen to perform feats of physical prowess, helping the individuals and the society in times of exigencies. They are the *Ksetriyas* by temperament. There are also a class of individuals who evince unusual interest in trade and commerce. They are worldly-wise. They employ their physical and psychic capacities for accumulation of physical wealth. They are, truly, the *Vaeshyas* by temperament and action. Over and above the three types of individuals, one finds quite a number of people who do have neither the psychic elevation of the *Vipra* nor the qualities of brawn as that of a *Ksetriya*, nor the uncanny capacity of a *Vaeshya*, in particular. They are the people, who lack the critical acumen and initiative for independent enterprise. They do not have lofty aspirations in life and rest contented in making only, both ends' meet. By nature, they are docile, more prone to be dictated and governed. Their mode of life has its characteristic honesty and simplicity. They are the *Shudras*. It is worth emphasising that though all the traits are latent in every individual, a person is said to belong to a particular type depending on the relative dominance of a particular psychic trait. The psychic capacities find their expression according to the inherited and imposed *samskāras* or volition. Such capacities are not genetically inherited. One cannot claim to be a *Vipra* by virtue of being born to a *Vipra* parentage. One passes off as a *Vipra* only by possessing the *Vipra-like* qualities. As mentioned above, one may be a *Vipra* or *Ksetriya*, etc. by inherited *samskāras*. There are people with developed psycho-spiritual bent of mind, irrespective of their

family and social conditions. This is on account of *samskāras* (the reactive momenta) which they inherit from the past life. It determines the rung they occupy in the evolutionary ladder. Individuals also come to imbibe a particular psychology on account of the imposed *samskāras*. In other words, because of constant exposure to a socio-cultural milieu or due to constant clash and cohesion with certain types of ideas and circumstances, one comes to imbibe a particular Psychology. For example, an individual with the *Ksetriyan* trait may come to exhibit typical *Viprān* psychology, consequent upon a different upbringing. There are also individuals who, by virtue of their resoluteness, can imbibe a particular Psychology when they so desire (by volition).

The preceding observations show beyond doubt that an action bears testimony to the native characteristic psychic stance of the agent. When the members of the society, at large, come to share and exhibit a common psychic stance, it is termed as *Collective psychology*. Collective psychology is not a theoretical postulate, nor a hypothetical construct. It is a social reality, an observable phenomenon. It discloses the dominant psychic-orientation of the mass. This is discernible from the values imbibed by the people and has its unmistakable echo in contemporary Religion, Politics, Art, Literature and Education. Sarkar defines the 'Class', in terms of Collective psychology and explains human history in terms of Class-dominance.

SHUDRA ERA

Human history is history of class domination. Sarkar enunciates his thesis of *Social Cycle* on the strength of chronology of History. In the inception of civilisation, it was the rule of the *Shudras*. The sense of social organisation was conspicuous by its absence, both in the individual and collective life. 'Living' essentially, consisted in the *Struggle*

for existence i.e., in procuring the necessities for bare existence. The instinct for self-preservation, sensual pleasures were the principal motivations behind human pursuits. The vegetative awareness of people, prevented them from conceiving things, noble and sublime. Nature was viewed with awe and wonder. The religious consciousness was fear-begotten. They worshipped the objects of Nature. Their culture was the expression of crude sensualism. Such was the society characterised by the *Shudrian-psychology*.

KSETRIYA ERA

Changes in composition of the collective living, inter-group interaction, resulted in physical and psychic clash. Against this socio-natural backdrop, one finds the emergence of a class of people, who by virtue of their developed physical capacities, came to dominate and rule the society. They are the *Ksetriyas*. Struggle is the characteristic wont of *Ksetriya*. Obviously, the prowess and valour of the group leaders, were the object of social esteem and honour. The struggle for individual existence and security was the prime concern of the people. Group sentiments, (clan sentiments, tribe sentiments), race sentiments were nurtured and glorified by the leaders of the groups. *Phallus* symbolises masculinity and vigour. So, we find Phallic worship in their religion. One notices a transition from matriarchal to a patriarchal social set-up. On the political plane, one finds the evolution of state monarchy and oligarchy. The *Ksetriya* rulers impose stringent discipline and order on the subjects. The sovereigns command utmost honour and superiority not only in the political sphere but also in the social and religious functions. At times, the conceited sovereign is seen to appropriate divinity to himself and the subjects are led to extol and adore the king as the Lord, the very end of their living. Such was the *Collective psychology* and state of affair in *Ksetriya* era.

VIPRA ERA

It has been an inevitability of human history that the class that grows from a social milieu and comes to lead the mass, begins to exploit them in course of time. In the *Ksetriya* era, capacities and powers of the rulers, are no more used for promotion of welfare of the mass but for furthering the interests of the privileged individuals, groups or class. Such periods of exploitation generate a stir in the *Collective Psyche*, which find their expression in form of transition in to new Era. When the *Ksetriyas* get oblivious of their obligatory functions for the subjects whom they represent, they are seen to lose themselves in life of indulgence. They grow dictatorial and autocratic. The weal and woe of the people rest on the whims and fancies of the sovereign. The words of the ruler become the law. But the rule by physical force has its limitation. With progressive changes in the human outlook, developments in weapons and strategies in warfare, it calls for an intelligent planning and manoeuvre on the part of kings and generals to win the battle. This witnesses the emergence of a class of ministers and counsellors that rule the society from behind. They are the *Vipras*. The *Ksetriya* ruler has to turn to the *Vipras* for advice and guidance. Though the king rules, *Vipra* is the *de facto* ruler. The intelligent *Vipra* takes advantage of the royal patronage, in propagating religious doctrines, social ethics, cultural patterns and political guidelines. The *Ksetriya* serves not only as the custodian of the *Viprān* interest but also the patron of their faiths and ideologies. This revolutionises the *Collective psyche*. The *Ksetriyas* in course of time, are pushed to the background. The value-structure changes. People of erudition and superior intellect come to be adored and worshipped. Eventually, the *Vipras* emerge as the leaders of the mass. To perpetuate their dominance, they evolve their strategies, typical of the *Viprān* psychology. They promote the cause of education so as to upgrade social outlook and

consciousness of the people, at large. The philosophies and doctrines, propagated by the *Vipras* do interestingly, serve the Interests of the *Vipra*. The rituals and sacraments in the religious plain vouchsafe the indispensability of the *Vipras*. The fatalistic views are set afloat to keep the reactionary elements at the low web. In the social plain, the injunctions and prohibitions tacitly, instil a sense dignity and superiority of the *Viprān* stature in the minds of the people. Such were the subtle strategies of the *Vipras* to prolong their dominance. *Vipras* gave a religious tinge to the institution of marriage. The status of women was degraded. They are considered as serving the interests of their counter-parts only. Certain religious scriptures, even deny the right of women folk for attaining salvation.

In course of time, the *Viprān psychology* degenerates into sheer individualism, selfishness, cunning and shrewd moves, by a minority. They spread the tentacles of exploitation on the credulous mass, under the garb of religion, culture, education. The shrewd and immaculate display of the intellect has its sway on the mass. They remain, **subservient** to the *Vipras* who grow like parasites, sucking vitality from others. The exploitation of the *Vipra*, though perpetrated though subtle strategies, its baneful consequences are more intense and multifarious.

But, the *Viprān* dominance also loses its socio-psychic momentum. When the fiendish designs of the *Vipra* are unmasked, people get disillusioned and grow cynical. *Vipra*, during his rule, is given to a life of ease and luxury at the cost of others. He seeks to fortify, not only his own interests but also of his progeny, by advocating cast hegemony. At this social juncture, a new class of traders and business men **emerge** whose sole motivations consist in acquisition and accumulation of physical wealth. The degenerated *Vipra*, in his lust for material enjoyment, tries

to woo the *Vaeshya* and eventually, acknowledges the supremacy of the latter.

VAESHYA ERA

Vaeshya is one, who employs all the physical and psychic energy for wealth making. He seeks to pilot the socio-economic destiny of the collective body by controlling the economy. *Wealth* which ought to be the *means* for meeting the physico-psycho-spiritual needs becomes the very end, of all endeavours. Profiteering and accumulation, determine their interest and participation in social and political life. Their philanthropic gestures in the social field, such as, generous contributions to the religious establishments and unstinted patronage of the political parties, turn out to be mere eyewash. Those are nothing but ploys to maximise and augment his opulence. **People**, imbibing the Collective psychology of *Vaeshya*, honour the men of means. By the power of wealth, the *Ksetriya* is made the instrument to guard the interest of the capitalist (*vaeshya*) and the *Viprān* intellect is employed for propaganda and dissemination of ideas that conduce the prolongation of the *Vaeshyā*-dominance.

The *Vaeshya*, in his insatiable thirst for wealth, widens and tightens the noose of exploitation. Money, being the end of life, the values turn topsy-turvy. The virtues of head and heart are considered worthwhile as far as they help one in the mission of *wealth-making*. This witnesses steady impoverishment of the mass. The rich get richer and the poor, become poorer. This eventually, results in progressive polarisation of society into the wealthy and the poor. Some die of starvation, while others die of indigestion. The social morality remain at the lowest rung. Calculated murder, child labour, rape, prostitution, drug trafficking, smuggling etc, characterise the very go of normal life. Crudeness and cruelty of *Vaeshya* have very many dimensions. On the economic

plain, the *Ksetriyas and Vipras* are reduced to the state of *Sudrahood*. The society crystallises into two distinct sections, with the wealthy *Vaeshyas* on the one hand and the impoverished majority on the other. The distinct polarisation of the society on economic lines creates a stir in the *Collective psyche*. The antipathy against the exploiting few, grows in edge and intensity. This prepares the way for transition into the succeeding era. The next phase of the social cycle sets in.

VIKSUBDHA SHUDRAS

From above, it is conspicuous how the society moves from one era to another through natural movement, Evolution or Revolution. The nature of transition depends on the nature of the class to be replaced and the nature of the class, taking over. It is worth noticing that *Shudras* do never dominate in the social cycle, except at the inception of the society but figure only in course of revolution against the *Vaeshyas*. In the revolution against *Vaeshyas* it is the *Shudras* who join the rank and file of the *Viksubdha Shudras*. But they never lead. The *Viksubdha Shudras* are the ones who are *Shudra* from economic consideration but are either *Vipra* or *Ksetriya* in temperament. It is they who precipitate the process of transition by providing an alternative to the capitalistic reign (*vaeshya rule*).

EVOLUTION AND REVOLUTION

The transition from one era to another may occur through natural movement, Evolution or Revolution. The change from the primitive *Shudra* era to *Ksetriya* era is one of natural change. The *Ksetriyas* encounter no resistance. The *Ksetriya* leaders grow out of the social necessities. *Evolution is the forward movement of the social cycle by the application of force*. Evolutionary change may occur at all phases of social cycle except in the transition from Capitalism

wherein revolution is indispensable. *Revolution means the forward movement of social cycle by the application of tremendous force.* It never occurs between the *Shudra* and the *Ksetriya* era, but occurs rarely between the *Ksetriyn* era and the *Vipra* era and often, between the *Vipru* and the *Vaeshya* era, but always between a *Vaeshya* (capitalist) and the succeeding era. *Revolution* is a socio-psychic phenomenon. It presupposes a revolutionary-consciousness in the mass (*Collective Psyche*). That is why, the vanguards of revolution are to create a stir, in the *Collective Psyche* and give it a direction. *Revolution* is indispensable for replacing the *Vaeshyas* because *Vaeshya*, by the power of money, remains all powerful. The social institutions such as state, religion, social laws **subserve** his interest. Justice is bought, muscle men and the hooligans are hired, the governments collapse. All these take place, at the insinuation of the capitalist (*vaeshya*). Hence, no amount of persuasion or moral appeal can win him in abdicating **power** in favour of good of the mass. Hence, the necessity of overthrowing the *Vaeshyas* through *Revolution*. *Revolution* does not necessarily involve violence, and bloodshed. When people are relatively uneducated or ill-educated, and the socio-political consciousness and social moralities are low, *Revolution* is likely to be violent. Besides, if among the exploited class, the militants outnumber the intellectuals, *Revolution* is more likely to be bloody and violent. Conversely, if the intellectuals outnumber the militants, the revolution is likely to be non-violent. The pioneers of revolution are to keep in mind that in order to generate a psychological background for revolution, they have to ensure that mass-awareness is raised through education and ideological orientation. It is only by proper education that people come to shake off the dogmas, the irrational, artificial distinctions that keep them subdued and divided. The leaders are also to launch popular movements involving participation of the mass.

At times, the natural flow of the *Social Cycle* is checked and countermanded. This is brought about either by *Counter Evolution or Counter Revolution*. *Counter evolution* is defined as the '*backward movement of social cycle by the application of force* (for example, establishment of a martial era after an intellectual era or an intellectual era after a capitalist era). *Counter revolution* similarly is the '*backward movement of the social cycle by the application of tremendous force*'. It is worth mentioning that the era that ushers in, on account of *Counter evolution*, is short lived. For example, if the intellectuals take over from the capitalists, the era will soon relapse into Capitalism and again be followed by the workers' revolution and the martial era of the next cycle sets in. It is also important to notice that each successive phase in the social cycle contains greater potential for exploitation as it incorporates strategies of the earlier phase. It is also remarkable that the institutions and values in a particular era reflect the *Collective psychology* of the mass. They go to serve only the class-interest.

SADVIPRAS

Sarkar perceives a pattern and inevitability in social change. Change of one era into another is inevitable because a particular era creates conditions, germane for the evolution of the succeeding one, from out of its womb. Change being inevitable, any attempt to stall or retard the process is bound to be futile in the long run. Hence, he invokes the role of the *Sadvipras* (the spiritual revolutionaries) who are the only competent agents to monitor the *Social Change*. A *Sadvipra* is one who is physically strong, mentally sound and spiritually elevated. They are a group of *declassified* individuals who do not imbibe the *Collective Psychology* of any class, in particular but possess the best of all the four classes. A *Sadvipra* has the penetrating intellect and

nobility of *Vipra*, the courage and prowess of the *Ksetriya*, the pragmatic outlook and worldly wisdom of the *Vaeshya*, humility and service temperament of the *Shudra*. Having been above class interest, the *Sadvipras* have nothing to acquire or appropriate for themselves. They reside in the hub of the *Social Cycle*. They are ever vigilant to ensure that no class converts its dominance to exploitation. When the dominant class begins to exploit, the *Sadvipras* hasten to create an antithesis.

SIX SPOKES OF THE SOCIAL CYCLE

What is baffling about human predicament is that despite the plethora of ideologies and institutions, the humanity still yearns for the ever dreamt amity, peace and harmony. How is it that the founders of religion, the great men fail to give the promised relief to the mankind? The answer is provided by Sarkar in his *indepth* analysis of the dynamics of the *Collective psychology*. The doctrine and institutions do not stand the test of time, as they are not based on a holistic understanding of man and his needs. Human existence is trifarious i.e. Physico-psycho-spiritual. A blue-print for social change must seek to cater to the trifarious needs of the humans. Besides, they are not based on an adequate understanding of the factors, that nourish the *Collective psychology*. According to him there are six fundamental factors that shape the collective Mind. This he calls as Six spokes of the social cycle, namely (i) *Spiritual philosophy*, (ii) *Spiritual cult*, (iii) *Socio-economic theory* (iv) *Social outlook* (v) *Scripture* and (vi) *Preceptor*.

The Spiritual philosophy provides a rational explanation of Man, God and the Universe and their inter-relationship. It provides plausible answers to the ultimate queries (*pari prasna*) about the Reality and human destiny. It answers the ultimate *whys* and *hows*. It helps one determine

the ultimate goal of individual and society. Human being though finite, is potentially the Infinite. Realising this latent infinity, amounts to be ensconced in the state of perfection and bliss. Spiritual philosophy provides a sense of goal and thereby a sense of direction. This imparts meaning and determines the **worthwhileness** of all endeavour, individual or social. '*Spiritual cult*' refers to the means of realising the latent perfection or divinity. *Spiritual-philosophy* lays bare the theoretical details, whereas *Spiritual-cult* discloses the real ways of attaining it. Without the cult, *Spirituality* remains a myth and a paradigm, only in the realm of theory. Spiritual elevation remains a well-nigh impossibility unless and until the world of physicality is made congenial for it. The world of facts must be in tune with the *psycho-spiritual* pursuits. To this end, what is needed is a *Socio-economic theory* and the *Social-outlook*. The *Socio-economic theory* provides the details of socio-economic programmes, keeping in view, the all round progress of the society as a whole. Sarkar does not acknowledge the incompatibility between individual and social interest, because the well-being of the individual is best served in the welfare of the state and vice versa. Sarkar **spelt** out the blue print of a viable socio-economic theory i.e. PROUT (Progressive utilisation theory). This theory is all comprehensive as it not only elucidates a rational view of history and the economico-political system but is broadbased on the principles of *Non-exploitation* and *Social-justice*. The social movement presupposes an ideal which is to be achieved and a source of inspiration, from behind. The ideal is **Neo-humanism**. The inspiration that sustains the movement unto the goal must be the *Principle of Social equality* (*Sama samāja tattva*). An ideology bases itself either on the *Principle of selfish pleasure* (*Ātma sukha tattva*) or on the *Principle of social equality* (*Sama Samāja Tath'a*). When the former permeates the *Social Outlook*, one finds the reign of Individualism, Exploitation and Pseudo-culture. The

social outlook must be imbued with the principle of *Social equality*. Social outlook sentimentalises the *Collective Psyche* and thereby accelerates the pace of social progress. The *Socio-economic theory* provides a theoretical framework and the *modus operandi* of socio-economic change. *Scripture* is an essentiality, in so far as it contains the rational explanation of the social, political, economic and spiritual ideology. The scripture (*shāstra*) is that which legislates rules and guidelines which being followed, individual and social liberation is ensured. What is still more indispensable is the *Preceptor (Sadguru)*, the spiritual master who is the divinity, embodied. He is none other than the *Messiah* who steps unto the planet once in a while to salvage His creation from an imminent doom.



NEO-HUMANISM THE PANACEA FOR AGES

The global scenario is beset with contradictions. People, today; vie with one another in the name of religion, race, language, caste, colour and political allegiance. Educationists, statesmen and above all, the value conscious individuals are vocal about the urgency of unity, integration or harmony. But the magnitude of the crisis not only underscores such superficial **clamour** for unity but calls for an **indepth** diagnosis of the malady. The solutions offered so far, tend to treat the symptoms rather than the disease. The contradictions are symptomatic of the ills underneath. Hence, any lip treatment of the problem would aggravate, rather than alleviate the malady.

VALUE CRISIS

The crisis today, is not a crisis of natural resources, nor of **human** potential. Statistics reveal that only a five percent of the means, invested in manufacture or stockpiling of armaments can ward off starvation from the whole globe. Then, how is it that the leaders of the developing countries fail to take note of this patent truth? In the international sphere, superiority of a nation is adjudged by its war potential. This discloses the travesty of the so called progress and civilisation. No doubt, the marvels of science have brought men, the unprecedented comforts and pleasures of living but they are thoroughly negated by the imminent horrors of violence and war. Science has brought nations and continents into proximity but the groups and communities are at logger heads with one another for autonomous living. Such is the irony of human plight today.

Mankind seems to have lost the sense of direction. Despite the immense potential for progress, we are heading towards a state of primitive living where values are conspicuous by their absence. Muscle force and power, rule the day. The crisis today, therefore, is the crisis of *Values*. It is values that equip one with the sense of goal or purpose. It regulates one's desire and actions. Man is more than a physiological organism propelled by instinctive drives and desires. The quality of living on the part of an individual and the collective body, depends on the nature of *values* they cherish. *Values* not only determine the course of man's journey but serve as the basis of synthesis and integration in the collective life. The individuals constituting the corporate body, might be different from each other in respect of caste, colour, race and nationality but the *values* they imbibe, make them oblivious of the superficial differences.

Now the crux of the issue is : what could be the nature *Values* that we ought to imbibe today ? Developments in Science and Technology have **minimised** the limitations of time, and space. The barriers of mountains, oceans and deserts have thinned into insignificance. International commerce have increased the interdependence of countries on one another. In view of this, we stand in need of *values* that bring one and **all, under** a common Ideology. It is obvious that doctrines, institutions that thrive on linguistic, ethnic and national sentiments prove to be suicidal and are to be eschewed at any cost. Everyone feels the imminent perils of Nationalism. Humanity today is left with two exclusive choices i.e. *either to opt for universal brotherhood or court total extinction.*

Diagnosis precedes cure. So it is imperative that the **genesis** of the global malaise be traced. Ours is the age of **transition** (*yugasanddhi*). Such periods of transition recur not only in the social life but also in the individual life.

For example, the body that gives pleasure in the youth, turns to be a veritable source of pain in the old age. The house that ensures the security of the inmates now, threatens their very existence, later. Similarly, in the social sphere, the values, institutions, sentiments, philosophies, that were expedient for human happiness and progress prove to be positively detrimental. Such are the unmistakable symptoms of *Yuga sanddhi*. *Values* turn topsy-turvy. The makers of law stand as to be the law-breakers. Corruption, nepotism, violence, depravity become the order of the day. The evil doers flourish, the virtuous perish. Such is the paradox of human existence, during the period of transition, but these do not, by any means, justify one's pessimism. Such periods of decadence ensue even though they are not welcome. They mark the necessary phases of *Social Cycle*. Rather, the state of extreme deterioration is a positive augury of a new dawn. Chaos serves as a catalyst of harmony. The law of Nature decrees this. The lamp before being extinguished, gives its most brilliant flicker. A homeopath would tell us that, *Aggravation is the sign of cure*. It is a common place experience that a person, before falling into final quietude (death), appears to be relatively vibrant and active. The night is darkest before the dawn. All these have the suggestion that the dreadful and nightmarish state of existence today, awaits an *Age of awakening* or *Renaissance*, which is not far behind.

Value is the prime necessity of corporate living. The nature of values to be imbibed, depend on nature and composition of the society. In view of the exigencies today, society stands in need of the holistic values which can only serve as the protasis of *Universal Brotherhood*. To this end, all that prove to be divisive or fissiparous are to be fought out.

HUMAN SOCIETY IS ONE AND INDIVISIBLE

It is high time for one and all to take cognisance

of the truth that, *Human Society is one and indivisible*. To divide humanity on the basis of community, race, colour, religion, political affiliation, economic standard is not only artificial but anti-human. Least exercise of *Rationality* would bring home this truth. There can't be a rational division of mankind into different ethnic groups because, the human species as a whole, have a common ancestry. Needless to say that the differences in physiognomy appear due to the geo-climatic conditions in which people live. The differences in stature, structure, skin-colour, hair, eyes, nose, lips, etc. do not have any bearing on the inner essence of human beings. The basic sentiments, emotions, traits and propensities remain the same with one and all, irrespective of differences in physiognomy. But today, the division of society into different castes and sub-castes, the evils of social discrimination and exploitation thereof, are too palpable to need any elaboration. Such differences are fostered by the privileged and the cunning few, only to safeguard and further their own interests.

Division of society in to different groups and communities on religious lines, is most unfortunate. The so called religions which are **supposed** to instill and disseminate the values of love, peace, tolerance, amity, have become the potential factors for instability and unrest. We have had religious crusades, fanaticism, fundamentalism in various forms. The protagonists, in the bid to secure autonomy and superiority of their cult, propagate certain dogmas to its followers like ; '*your god is the only God*', '*you are the blessed few*'. A non-conformist is condemned to eternal damnation. The words of the master, the injunctions in the scripture are obeyed unconditionally because they are too sacrosanct to be subjected to logic or rational scrutiny. Thus, religious pursuits, most often, are not backed by genuine love for humanity or urge to attain perfection but are fear-begotten.

Division of society into different linguistic groups, though relatively a recent phenomenon, has witnessed its malevolent aftermath. Language is 'the carrier of ideas. No group or section can claim to think in a distinctive way or have ideas which none else could have. Ideas and thoughts are pre-verbal, impersonal and non-linguistic. The variations appear when they are articulated or expressed in form of sound-patterns or written-marks. Indian literature traces six distinct stages of the expression of language: *Parā*, *Pashyanti*, *Madhyama*', *Dyotuma*'na, *Vaekhari* and *Shrutigocarā*. *Parā* denotes the primordial matrix, in which lies the potentiality of all expressions. It is located at *Mulādhāra cakra*. *Pashyanti* refers to sprouting of the idea in the *Svādhīsthāna*. *Madhyamīl* refers to the state where the idea is transformed into a picture and has the tendency to imbibe a sound form. It corresponds to *Manipura cakra*. In the state of *Dyotamīl*na, the ideas take the form of specific language. It is only in the state of *Vaekharī* (at the *Visuddha cakra*) that the idea takes a determinate form. This is a state, immediately antecedent to the utterance of language by means of the vocal cord (*srutigocara*). Differences persist only in respect of *Vaekhari* and *shrutigocara*. In the state of *Parā*, *Pashyanti*, *Madhyamīl*, *Dyotamīl*na, all languages are identical. One who has the capacity to read the four states can know '*other minds*' and can understand all languages. Languages are nothing but variegated expressions of the universal (Idea). In this sense, all languages of the world are the expressions of a universal language. Hence, to leave room for linguistic differences is to erect barriers that are artificial and tendentious.

History is vocal with evils of Nationalism. How ludicrous is it to divide human beings by drawing geographical boundaries ? Besides, dividing nations into developed, developing and underdeveloped blocks, on the basis of economic affluence is more absurd because the

economic disparities are man-made. It is by sheer exploitation and crafty plays that a particular section thrives and flourishes at the cost of others. The phenomenon of poverty and deprivation is the **artifice** of the few. *Diversity is the law of nature*. Individuals move with their respective characteristic psychic rhythm. The mode of reflection and analysis are bound to be different. Hence, ideological differences have got to be there but this does not justify the division and conflict in society on ideological grounds. The society ought to allow different ideologies to flourish, provided they are not divisive or detrimental to social progress.

INSTINCT, SENTIMENT & RATIONALITY

Prima facie, the division of society on the basis of race, caste, religion etc, are taken to be the cause of social unrest. The cause of the malady lies still deeper. Genesis of the contradictions can be traced to human Psyche. *Mind* is the mother of actions. *Action* is the functional expression of human *Mind*. It is the *Mind* that binds and liberates. *Mind* expresses itself in threefold ways, i.e. *Instinct*, *Sentiment* and *Rationality*.

Instinctive impulses and actions denote the primal and crude expressions of *Mind*. *Sentiment* refers to the **functioning** of human mind, when it hankers after the pleasurable, regardless of consequences, or considerations of right and wrong. Even animals, less developed than humans are seen to display sentimental behaviour. The path of *Sentiment* is beset with unforeseen difficulties and dangers. *Sentiments* goad one to do something, **simply** because one feels like doing it. In doing so, the considerations of *rationality* are thrown to forewinds. In treading the path of *Sentiment*, *Rationality* becomes recessive or inoperative. *Rationality* refers to the faculty of *Discrimination*. It is the characteristic endowment of human species. By virtue of this native acumen, one **judges** things as desirable and

undesirable, higher and lower. Human beings weigh the pros and cons, before saying or doing something. *Rationality* is the path of discrimination. *Conscience* is the consummate expression of *Rationality*. When an individual, having discriminated between proper and the improper, the preferable (*sreya*) and the pleasurable (*preya*), treads the path of the former, it is said to be a conscientious act. The signs of *Instinct*, *Sentiment* and *Rationality* are discernible from the human ways. Very often, one notices the conflict of *Sentiment* and *Rationality*. Sometimes, *Sentiments* and *Rationality* are necessary for attaining the goal. *Rationality* gives a sense of direction and *Sentiment* provides necessary inspiration or acceleration to the pursuit. But *Sentiment*, divorced of *rationality*, amounts to a blind and frantic run after the likable or the pleasurable. Anything that brings immediate psychic satisfaction may not be worth pursuing. *Instinct* is more physical than psychic but *Rationality* is exclusively, a psychic phenomenon.

GEO-SENTIMENT

Those who tread the path of *Sentiment* with total disregard of *Rationality*, court difficulties and the society led by them, runs into jeopardy. The expression of sentiment has very many dimensions. When *Sentiment* expresses itself in the love for a particular geographical territory or indigenous soil, it is called *Geo-sentiment*. Under the sway of the *Geo-sentiment* one tends to support and work for the interests of the people living in that region. This not only blinds one to the interest and welfare of others but makes one unscrupulous in relation to others. The *Geo-sentiment* expresses itself through different forms of human pursuit, i.e. Religion, Economics, etc. appearing as Geo-religion, Geo-economics Geo-politics, Geo-patriotism. etc. In religion, certain places are considered to be sacred; certain rivers, to be holy, certain days and moments, to be auspicious. People are found to be easy victims of the Geo-religious sentiments,

even though a little reflection on these, would convince one that they are without any **rationale**. The concept of '*going on pilgrimage*' rests on the belief that a particular place is sacred. If the whole universe is the creation or expression of the Cosmic-consciousness and God pervades in every particle of the universe. then every thing, every place and every moment is hallowed; Why a particular place, or a particular moment of time ?

How to counter the *Geo-sentiments* ? There are two ways, **proper study** (*svādhyāya*) and cultivation of **Rationality**. Proper study does not mean stereo-typed learning, acquisition of information, but involves rational analysis, internal assimilation of things learnt. Studies are of two types, **Literate and Non-literate**. Literate study means learning from treatises and scriptures. Non-literate study means knowledge acquired directly thorough sense organs. Knowledge is empirical (non-transcendental), if it pertains to the world of space and time (physico-psychic world). Knowledge is transcendental, if it pertains to the **realm** of spirituality. There are two fold defects of study, one has to be careful about i.e. **defect due to ignorance and defect due to change of time**. The ignorance can be overcome by turning to authentic sources of veracity. Human knowledge is a ever growing phenomenon. Frameworks change, new theories are advanced. Hence, the information amounting to knowledge at a given point of time, cease to be so with inventions, discoveries or revolutions in the domain of knowledge. An inquisitive mind has to keep itself abreast of them. Enlightening oneself about the why and how of things, also pave the way for cultivation of **Rationality**. It is the distinctive possession of the humans. Because of **Rationality**, one does not take things for granted but subjects them to logical analysis. The pros and cons are weighed, propriety and impropriety are considered. But that is not the end in itself. **Knowing** what is right or

wrong, does not yield any dividend, unless one follows the righteous path, by conscious rejection of the wrong. That is the way of *Conscience*. In other words, following the path of the preferable (*sreyn*) after due analysis, is the state of *Awakened conscience*. By attaining this one remains immune to the sinister spell of the dogmas, based on Geo-sentiments, gains strength and determination to fight them out.

SOCIO-SENTIMENT

The sentiment that grows out of love for a particular social group, be it a family, community, state or nation, is termed as *Socio-sentiment*. It extends beyond the limit of the individual, and might embrace a family, caste, community, nation, etc. Under the influence of *Socio-sentiment* one is led to think only in terms of the interest and welfare of one's own group, community or state. Like Geo-sentiment it expresses itself as Socio-religion, Socio-economics, Socio-patriotism, etc. Socio-religion, in its bid to secure the identity and uphold the superiority of a particular faith or cult, floats certain dogmas based on socio-sentiments. It exhorts '*Your God is the only God, You are the blessed few....*' Full flowering of socio-sentiment, often takes form of ethnic conflict, communal dissensions, politico-economic imperialism. Socio-sentiment is wider than the Geo-sentiment, in so far as it does not restrict itself to a particular geographical region but seeks to safeguard and promote the interest of the members of a particular group, *irrespective* of the place they live in. '*Hindus of the world unite, Muslims of the world unite*' is the call of the religious fundamentalists. In fact, humanity has paid exorbitantly dear price on account of the *Socio-sentiments*, The Socio-sentiments lead to economic exploitation, political oppression, religious fanaticism, communal discords, taking the humanity for a ride. The evils of Socio-sentiment can be counteracted by developing the '*Proto-spiritual mentality*'. It signifies the psychic orientation of the individual towards spiritual

expansion. Mind gets itself regimented within the periphery of a limited group (family, community or state on account of the influence of the *Dogmas*. It is symptomatic of diseased human psyche. *Proto-spirituality* refers to the attempt of the mind to liberate itself from staticity and dogmas by imbibing the *Principle of social equality*¹. The principle of social equality constitutes the basis of *Proro-spirituality*. It lends rationale and inspiration to the flow of human mind in the direction of highest spirituality fruition. It has to be distinguished from the *Principle of selfish pleasure*². An ideology or institution which draws sustenance from the *Principle of selfish pleasure* is bound to be parochial, sectarian, divisive and exploitative. The *Principle of social Equality* constitutes the basis of righteousness (*Dharma*) in the social sphere. It is based on the perception that the Universe is patrimony of one and all. The supreme consciousness (*parama purusa*) is the father, the operative principle (*paramā Prakrti*) is the mother. Every one has a rightful share in what is given by Nature. Every one has the right to exist. Right to existence implies right for securing the five **fundamentals** of existence namely, food, clothing, shelter, education and medicine. Society has got to recognise this. Inequalities in all forms are to be eradicated by giving opportunities to everyone for complete manifestation of the latent physical, psychic and spiritual potentialities. The viability of a theory should be determined by the extent to which it upholds *the Principle of social equality* in resolving disparities and promoting all round welfare of the collectivity.

Actuated by *Socio-sentiment* one group exploits the other. The exploiting group adopts certain subtle strategies to perpetuate its domination over others. The exploiters, first of all, instil inferiority complex in the minds of the group,

1. *Sama samāja tattva*

2. *Ātma sukha tattva*

they seek to exploit. This is achieved in manifold ways, sometimes by suppressing the language of the people, in **making** them feel that the language of the ruling class is superior to their own. It is done by propagating their own tradition i.e. dress, mannerisms, customs through literature, education. Due to inferiority complex the exploited class acknowledges the superiority of the exploiters, in the psychic plain. They lend themselves unawares, to economic **exploitation** and political subjugation. The exploitation which was initially perpetrated in the psychic realm, extends to other spheres of life. Docility and thralldom in the psychic sphere make them forget their right and blinds them to the malicious stratagems of the exploiters. The dominant group, **taking** advantage of this, drains out the economic potential of the region, by taking away the raw materials and converting them to finished goods to be, in turn, consumed by the people. Economic exploitation may be psycho-economic or politico-economic in nature.

Pseudo-culture is another artifice of the vested interests, to enervate the exploited group in the physico-psychic domain. This is achieved by imposing vulgar cinema, porno-literature which misguide the youth, degrade the collective psyche, benumb creative **thinking** and divert the attention of the mass from issues of vital concern, to things which confine them to vegetative awareness. The Socio-religion is based on dogmas that divide. The so called religions never preach '*Bhagvad dharma*' which stresses equality of all the created things and beings. The conscientious and well meaning individuals must see through the despicable strategies and educate the people, so that their exploitation stands exposed. The passive tolerance of such. exploitation must be decried because the very non-action on the part of the conscientious, facilitates them to continue their **exploitation**. Hence, a revolutionary stir has to be created in the *Collective psyche*, so that people are

aroused from the state of inertia and passivity, to launch a pactless fight against the divisive sentiments and dogmas, and the institutions and ideologies that thrive on them. But one has to be vigilant about the *Vocal revolutionaries*. They are the ones who mouth high-sounding slogans of revolution, seem to represent the cause of the mass but in their heart of hearts, serve the interest of the ruling class and wish the exploitation to continue. They are the vested interests who remain behind the screen. They pacify the ruling elite by becoming their instrument, but do all these, only to grind their own axe in the long run. They are the opportunists, the human chameleons who know how best to fish in troubled waters. It is interesting to notice how the exploiters seek to thrive by capitalising on the *Sentimental legacies* and *Dogmas*. At times, when they discover their strategies to be inoperative in view of the growing disillusionment of the people, they change over to different *sentiments*. For example, when Goe-sentiment fails to secure the desired benefit, one may exploit the *socio-sentiment* of the people so that one easily garners support of the people of community. This is termed as the '*metamorphosed sentimental strategy*'. People have got to guard themselves against it.

DOGMAS, NO MORE

Dogmas are to be fought out in all fronts. They are THE sources of ruination in individual life and prepare the way for exploitation and decadence in the collective life. *Dogma* is a preconceived idea which forbids one to **outstep** its boundary. *Dogma* sets a limit to human thinking. It provides set tracks, on which thinking is directed. For example, in a religious system, where women are denied the right to emancipation, one section of society is accorded the status of secondary importance. Similarly, people subscribing to the dogma of *Providential decree* tend to treat everything as divinely ordained. Even the man-made

crises are thought to be ordained by God. Such complacent lot can never be expected to rise in protest against the exploiters. Similar is the case with the dogma of racial superiority. As discussed earlier, *Racial identity* is a myth. Intellect is held captive by the *Dogmas*. *Liberation of Intellect* means liberation from psychic slavery, by overcoming the regimenting influence of *Dogmas*. Only by liberation of intellect, one can think of liberation from staticity. Liberation from staticity does not mean liberation from the physical body because that would mean death. It means liberation from the **bondages** that hamstring the pace of progress in the realm of *Physicality*. It refers to liberation from economic exploitation, political slavery, religious exploitation, social inequalities and religious discriminations. With the liberation of intellect, the liberation from staticity follows and the **physico-psychic** liberation prepares the base for the liberation of the Spirit. Hence, the slogan '*Dogma no more no more*'. It is only by fighting out the dogmas that *Renaissance* in physical, psychic and spiritual strata can be ushered in.

HUMANO SENTIMENT

Sentimental tendency which flows for the humans irrespective of territory, nation, community and race is termed as *Humano-sentiment*, expressed as *Humanism*. The mission of a humanist is to love and serve the humanity, at large. *Love your neighbour as thyself*, *Service to humanity is service to God* are paradigm expressions of *Humanism*. *Humanism*, unless backed by true humanistic inspiration from within, is likely to degenerate into pseudo humanistic ploys. The *Socio-sentiment* in the state of *Maximitis* or *Excellencio* does also take the form of *Universalism* or *Humanism*. The champions of *Internationalism* claim to be humanists or universalists. The fact remains that the very concept of *Internationalism* presupposes the distinct autonomy of individual nations. A pseudo-humanist is also found to be

engaged in philanthropic works and obsessed with improving the lot of humanity. But beneath the veneer of *Universalism*, there lurks his self-interest. For him, Service and Sacrifice are not the *ends* in themselves but *means*, to further certain subterranean selfish ends. *True love never seeks but ever gives*. A pseudo-humanist does not treat humans as the very purpose of one's action but as *means*, to some ulterior *ends*. Hence, the so called *humanism*, devoid of real inspiration and fervour, is bound to result in *intra-human conflicts*, as outlined above. Of course, there have been great humanists who have sought to provide a base to the humanistic ideals by treating all humans as the children of cosmic **Immortality**³. Human beings, no doubt, are the most developed creation of God, but the non-humans, such as animals, plants, even inanimate objects are also His creations, nay, His expressions. *Humanism* seeks to serve and promote the interest of the humans only. *Humano-sentiment* also makes one entertain the superiority complex that human beings, being the crown of creation, the animate and inanimate existents have merely their instrumental value for them. As a result of humanists' obsession with the well-being of men, they tend to ignore the interest of the no-human creatures. This leads to *Inter-creature conflict*. Human beings, in order to secure and promote the existence, growth and comfort of their own species, resort to indiscriminate exploitation of plants and animals. They have least sense of care and concern for those that have no immediate *utility-value* and those that have *utility-value*, are exploited to their convenience. Cruelty on animals, large-scale deforestation are perpetrated in human interest. History has witnessed the dreadful aftermath of it. Mankind today, pays too dear a price on account of imbalance in Ecology, leading to failure of monsoon, devastating flood, famine, **pestilence** and so on. Thus, there has been the belated realisation that for the existence of

3. *Amrtasya putrāḥ*

human species, and promotion of human welfare, the existence of plants and animals are indispensable.

NEO-HUMANISM

Every thing and being has two types of values (a) *Utility value* and (b) *Existential value*. An animal or plant is said to have utility value for human beings if it is of utility for the latter. Over and above this, a thing or being is said to have its *existential value* in so far as, by its very existence in the cosmos, it contributes to the cosmic harmony. It stems from the metaphysical truth that *the world of diversities is the metamorphosed form of the Supreme Consciousness*. Every existent, human or non-human, animate or inanimate, is verily, the form in which the Supreme-consciousness manifests itself. Everything has its due place in the cosmos. Nothing is redundant. Nothing is accidental. Even if it is the case that a thing does not have an immediate utility value for humans, it does not entitle the humans to deprive it of its *existential-value*. *Humano-sentiment* makes one oblivious of the truth that all existence is purposive. A thing, by its very existence contributes to the cosmic symphony. Hence, violence to the non-human entities prove to be self destructive or prejudicial to human interest. With discovery of alternative sources of energy, people might not feel the necessity of creation and conservation of the forests but it is height of foolishness to think so. The existence of plants is a basic pre-requisite for Human existence. The love and affinity among humans is natural, but why restrict it to human beings only? Why not to **extend** it to plants, animals and even the inanimate existents ! The ideology that recognises the interrelatedness and interdependence of all existents and embodies the ideals of *Cosmic Brotherhood*, signifying the fellowship of Man with plants, animals and with every particle of universe, is *Neo-humanism*. Hence *Humanism* to be truly humanistic, must have *Neo-humanism*

as its basis and source of inspiration. *Neo-humanism* urges human beings, to let their love for fellow creatures, flow beyond boundary of human world and embrace the totality. *All the plentitude and diversities, that the Universe is, are the varied forms of Vishnu, the all pervading entity*⁴. Perception of this transcendental Truth constitutes the ontological or metaphysical basis of *Neo-humanism*. Hence, Mind has to transcend the barriers of space, time, person and nullify the crudifying influence of the fissiparous ideologies based on *Geo, Socio* and *Humano-sentiments* and establish itself in the supreme cognition that *I am Brham*⁵ *That thou Art*⁶ *Everything verily, is Brahman*⁷. This is the state of *Perfect Spirituality*. *Perfect Spirituality* is the goal and *Neo-humanism* is the way. The strategy by which one proceeds from imperfection to the state of perfection is *the Cult of Spirituality*. *Neo-humanistic awareness* can be attained only by cultivation of *Spirituality*. Without it, *Neo-humanism* remains no better than a theoretical ideal. Hence, *Spirituality* forms the rock-bottom of *Neo-humanism*. In other words, *Neo-humanism* in order to be a form of life, is the outcome of *Intuition practice (sādhana)*

DEVOTION

Everything in the created universe moves and moves, with its characteristic rhythm and speed. The individual rhythm is integral part of the cosmic rhythm. It is the *microcosmic-nucleus* that controls the movement of finites, moving around it. Progress of the individual, consists in lessening the radius between the nucleus of the *Microcosm* and that of the *Macrocosm*. The natural attraction between the *Microcosm and the Macrocosm* is expressed as *Devotional sentiment* in the unit-mind (*anu mana*). *Devotion* refers

4. *Vistāra sarva bhutasya visnor visnumidam Jagat*

5. *Aham Brahmāsmi*

6. *Tat tvam asi*

7. *Sarvam khalumidam Brahma*

to the irresistible urge of the *Unit (Anu)* to be united with the *Cosmic (Bhumd)*. Without Devotion, life lacks rhythm, vitality and flavour. Capacity for movement is inherited in the form of reactive *momenta (samskāras)*. *Devotion* not only provides the direction to a movement by directing the propensities unto the supreme, but accelerates the speed and imparts rhythm to the centripetal movement of the unit consciousness. *Devotion* is the most precious essence of life. *Spirituality* on the other hand, refers to the endeavour of the individual to be united with the cosmic-nucleus. *Devotion*, being the very essence of human existence, has to be protected against the onslaughts of *Materialism*. In other words, the psycho-spiritual expansion of the *Unit-consciousness (anu-caetanya)* has to continue uninterrupted. This is possible only when the world of physicality is in tune with the psycho-spiritual movement.. As outlined before, it is the *sentiments (Geo, Socio and Humano sentiments)* and *Dogmas* that check and retard the progressive expansion of human Mind. Human existence is *physico-psycho-spiritual*. Hence, the cult of *devotion* cannot be nourished with neglect of the *Physicality*. Rather, the latter has to be made congenial for the devotional march. When mind gets itself liberated from the sway of *Sentiments and Dogmas*, the individual is established in the *Proto-spiritual flow*. Only then *Devotion* as a *cult*, is transformed into, *Devotion as a principle*. In that event, a person musters adequate vitality to fight out the sentiments in collective life. Eventually, when one is established in *perfect spirituality (neo-humanistic awareness)* *Devotion* becomes the very essence and mission of one's life.

CULT OF SPIRITUALITY

Neo-humanism can be lived only when individuals at large, remain committed to the ways of *Spirituality*. The *neo-humanistic* ideals are to be cultivated through the intuitional practice (*sādhana*). *Sddhand* is *physico-psycho-spiritual* in nature. It begins with the refinement of

protoplasmic cells and culminates in attainment of the state of *Supreme Subjectivity*. There are three distinct stages of *Spirituality*, namely, *Spirituality as the cult*, *Spirituality as the essence* and *Spirituality as the mission*. The whole journey unto divinity 's divided into different sub-phases. In the first phase *Mind* is withdrawn from the external physicalities and is stabilised in the realm of *done I*⁸. In the second phase the *done-I* (the objectivated *I feelings* of mind) is withdrawn from the realm of objectivity and is assimilated in the pure *doer-I* feeling⁹. In this state one feels the weal and woe of fellow beings and helps the world accordingly. One cannot but serve the whole creation (both the animate and inanimate existents) and become asset to the whole human society. In the third phase, when the *doer-I* is merged in pure *I-feeling*¹⁰, one experiences the feelings, not only of other fellow humans but also of all living creatures. When the spiritual aspirant becomes one with the *Supreme-subjectivity (Parama purusa)*, certainly there remains no duality in them. One *realises* that everything comes from Him, remains in Him and goes back unto Him. Everything belongs to him and he belongs to everything. Those who are established in this state of Cosmic cognisance, love and serve the creation, both in action and thought.

Thus, by sustained spiritual practice, the *unit-psyche* expands. The noose and knots of the narrow sentiments are loosened and one feels one's essential identity with others. Then only, *Spirituality* becomes the essence of one's being. When this realisation permeates the whole being, one identifies one's hopes and despair, tears and laughter with those of the rest. Then, *Spirituality* becomes ~~the~~ the very mission of one's life and *Neo-humanism* becomes a living ideal. A *Neo-humanist* does not reason, *I must love all creatures*

8. *Citta*

9. *Ahamtattva*

10. *Mahattattva*

but simply, cannot help it. Like the mystic embracing the tree in ecstasy, like the saint, who saw the horses being whipped and felt the lashes on his back, one feels the deep harmony among all creatures. The *Neo-humanistic* love springs from one's union with the very source of all beings.

But the moot question is how to translate the sublime ideals of *Neo-Humanism* into the facts of life. How is that a person who fails to love his neighbour can have genuine concern for plants and animals? The *Neo-humanistic* love cannot be infused in the individual from without. It is the surging love which overflows and inundates all that come on the way. Obviously, it is not the result of erudition or process of intense ratiocination. It is a state which being attained, one begins to love in spite of oneself and feels identified with everything, animate or inanimate. In nature there are prepared food like Orange, Guava, etc. and those which need to be cooked in order to be made edible. Similarly, in human world there are persons who are born noble or elevated, (as they occupy higher rung in the evolutionary hierarchy). They are *Neo-humanistic* in thinking and action. But those who are otherwise crude, down-to-earth and insular, in their outlook can be made subtle and sublime through *Intuition practice (sādhana)*

Neo-Humanistic ideals can be lived when individuals at large, remain committed to the ways of *Spirituality*. The ideals are to be cultivated through the physico-psychospiritual practice i.e. (*saddhand*). *Sādhana* is the unfailing means in order to exalt oneself to the subtler levels of one's *Being or Consciousness*.

But how to incorporate the *Neo-humanistic* ideals in the collective living? How to institutionalise the values despite the existing limitations? What is the *modus operandi*? To translate a Philosophy into action three things are indispensable namely, committed cadres, grass root structures,

and movements. There are people who are great as such. They are the ones, with developed *samskāras*. All such value oriented, like minded individuals, are to share a common platform, irrespective of their socio-politico-religious affiliations. Those who are not otherwise so, can be built through the meticulous *Intuitionnal practice (sādhana)*. Over and above the cadres who are supposed be physically strong, intellectually sound and spiritually elevated, there must be well-knit structures providing the strategy and direction for the cadres to operate. It is through the grass root structures, that the cadres shall launch movement against the divisive sentiments and Ideologies, in order to create conditions, conducive to peace and progress of all.

The cadres have to knock at every door, bring home the message of love, fellowship and sacrifice. But while doing so, it is very likely to evoke varied reactions from different sections of the society. The reformists who want to go slow in the process of transformation shall not be of any relevance to the protagonists of the Neo-humanistic movement. They should also take care to steer clear of the pseudo reformists who are very much vocal about reforms but in their heart of hearts, wish to perpetuate exploitation. The movement is likely to provoke the vested interests who profit and flourish by the existing system. They will leave no stone **unturnd** and employ all their mite to crush the movement and nip it in the bud. They are the reactionaries. They are few, but privileged and powerful. Hence, the necessity of the cadres, the revolutionaries, the spiritual **warriors (sadvipras)** who remain ever prepared to encounter any eventuality and pay any price, howsoever dear it may be. *Righteousness* eventually triumphs. That is the decree of Providence.

PROUT-THE NEW PARADIGM

PROUT is the acronym for Progressive Utilisation Theory, propounded by Shrii P.R. Sarkar in 1959, as an alternative to Capitalism and Communism. It is a socio-economic theory broad based on the vision of cosmic unity and Neo-humanistic love. The present century, that witnessed the evils of Capitalism and Communism, is fervently looking for some **paradigm** which could serve as panacea for the ills in the socio-economic-politico-religious spheres. Sarkar, in his subtle polemics, argues out the anomalies and inadequacies of Capitalism and Communism and vouchsafes PROUT as the viable alternative. A theory which is wrong in principle, is bound to be inoperative in practice. A theory can be wrong because of certain factors namely, the hypocrite's psychology or the theoretician's psychology. The hypocrite does not have anything genuine to offer in advocating a theory, except to promote one's selfish ends. Such **concepts**, slogans and theories as *peaceful co existence*, *Arms limitations*, *Mixed economy* prompted by hypocrite's psychology, have only fostered the interests of privileged few, at the cost of the mass. There are also theories which have no bearing on stark realities of human existence. Though they appear to be logically fascinating, the proponents do not have a genuine urge to materialise them, except deriving theoretical satisfaction. They are only of speculative interest and yield no dividend to the suffering bulk. Even if a theory is immune to above mentioned defects, it does not materialise because of the environmental handicaps and inefficiency in the field of application, Because of changed circumstances, or change in *Collective-psychology*, a theory does not receive due acceptance from people, at

large. That is why a theory has to be in consonance with the *Collective-psychology* and it must also be progressively adaptive to changes in time, place and person. Even if a theory is otherwise sound and there are no environmental difficulties, it may not materialise, if there is no human potential to put it into practice. In other words, it is the poverty of cadres that might prevent a theory, otherwise sound and benign, from being made operational. Adjudged against the above criteria, both Capitalism and Communism testify to the inherent pitfalls outlined above. So, before elucidating the principles and practices of PROUT, it would be worthwhile to reflect, in brief, on the principles and practices of *Capitalism* and *Communism*.

CAPITALISM

(i) *Capitalism in Physical Stratum*

DEFINITION : Capitalism is a system of economy in which the means of production remain in the hands of individual or a privileged few, with profit as the sole motto. It is based on *Laissez-faire* (principle of economic non-interference).

CAUSE : Capitalism grows from the *Psychology of Accumulation*, psychology of self-appropriation. The propensity to accumulate (*pipilikā vrtti*) accounts for the existence and growth of capitalistic institutions and practices.

BAD EFFECTS : The principle of *Laissez-faire* makes room for free competition leading to the exploitation of majority by minority. Extreme concentration of wealth in the hands of a few widens economic disparities. Hoarding stalls velocity of money circulation, leading to stagnancy of capital, stagnancy in Industry, Agriculture and witnesses rising unemployment. In political sphere, it promotes *Individualism*. The capitalists control the ruling elites. They pull the strings from behind the screen. The

legislature, executive, and often the judiciary dance to their tune. They leave no stone unturned to instil inferiority complex in minds of the exploited by creating the impression that the race, language and the tradition of the **ruled** are inferior. Besides, dogmas are propagated to keep the subjects in darkness and confusion. The spread of pornography, is also a part of the cunning strategy to divert the attention of youth-force and keep them enervated. Thus, exploitations in psychic sphere, pave the way for politico-economic imperialism. The colonial regimes in past show how the colonies are made to supply the raw materials, cheap labour and serve as the ready market for finished goods of the imperial nations. In social sphere, one finds decadence of value, extreme poverty, leading to high rate of crime, prostitution, frustration, drug addiction, rampant corruption, nepotism, child labour, child crime and immoral practices. Thus, peace and harmony appears as distant goals in the receding horizon.

SOLUTION : Money has the velocity of circulation. The more it **rolls**, more affluence it **brings**. The circulation of money leads to the increase of purchasing power. The value of money is determined by amount of commodity it fetches. With increase of purchasing power, there is a progressive increase in the standard of minimum requirement. **PROUT** rightly construes **Purchasing power**, to be the nucleus of a stable economy. It enjoins that Economy must not be profit-oriented but consumption-oriented. There should be maximum production of consumer goods rather than luxury goods. Hence, the Proutistic injunction, **'Keep money rolling'**. With the increase of purchasing power, there is the increased demand, leading to the increased supply, followed by increased production.

IMPACT : There is no room for economic recession or depression. There is beam in economy. The man-power

does not run after jobs but boom in production provides extensive job opportunities and jobs fetch man power. There is ample leisure so that unutilised human energy is channelised in higher pursuits. There is socio-economic security all around. The basic essentials, having been ensured, the individuals engage themselves in subtler and nobler pursuits.

(ii)Capitalism in Psychic Stratum

DEFINITION : *Psychic capitalism* is a system where the psychic potentialities remain unexploited or unutilised for the collective welfare. When individuals do not utilise their psychic potentialities for the benefit of collective body, it is characterised as a state of '*Sterile fertility*'.

CAUSE : This is normally prompted by sense of jealousy and intolerance. Here, individual is under illusion that if he reveals his knowledge or wisdom his unique social position can not be retained, because others shall be at par with him.

BAD EFFECTS : Mass ignorance persists. There is no opportunity to enrich socio-economic-political consciousness of the common mass. The intellectual progress of society is arrested. Superstitions, dogmas and different complexes (Inferiority complex, fear complex, defeatist complex) play their malevolent role in the society. There is psycho-economic exploitation of the majority, by minority.

SOLUTION : The Proutistic solution is, '*Keep knowledge imparting*'. Knowledge matures in the process of its dissemination. The principal aim of imparting education should be to infuse appropriate socio-economic-political consciousness.

IMPACT : Gap between the educated and uneducated is lessened. Average intellectual height of the people becomes high. As a result, mutual hatred. social

inequality do not find favourable conditions to grow, and strong unity prevails in society. The physical sciences and Aesthetic science grow rapidly. Society marches ahead towards nobler and pinnaced synthesis.

(iii) *Capitalism in Spiritual Stratum*

DEFINITION : The spiritual practitioners are reluctant to use their vision, experience and power for the society.

CAUSE : It is nothing but the spiritual miserliness that forbids one to use it in guiding others along path of spiritual progress. In fact, it is Pseudo-spirituality, A person established in spiritual cognition that '*everything animate and inanimate is expression of supreme-consciousness*' cannot but identify himself with every created being. He can hardly simply afford to be self-centred or insular.

BAD EFFECTS : The spiritual awareness of the people becomes low and spiritual progress is checked. In absence of strong spiritual awareness, people lose the sense of direction. They operate like noble savage. A materially affluent society with high intellectual attainments is not necessarily a sound and harmonious social set up. One who has all the physical comforts and luxuries at his disposal and is intellectually quite evolved, is not necessarily happy or contented. Such a predicament arises on account of the spiritual bankruptcy within.

SOLUTION : The spiritual aspirants who are on the higher rungs of the ladder should help those who are behind them in their march unto perfection. They are to get involved in the organisational and missionary activities. They owe the onerous obligation to serve as eye-openers of the ignorant and the inarticulate, and guide them unto the cherished goal.

COMMUNISM

Communism, a socio-economic-politico system, is

based on the tenets of Marxism. Needless to state that Marxism is essentially a **reactionary** movement, which came as an antidote against the extreme exploitation of the **toiling** mass by the capitalists, in the post-industrial revolution era. It is based on certain fundamental postulates about **Man** and *Society*. Marx construed *Matter*, as the ultimate reality and *economic factors*, as the sole determinants of social change. According to him social change follows the pattern of *Dialectic*. The inherent contradictions in the basic economic structure, manifest in form of class struggle giving rise to antithesis. It is followed by a state of synthesis (a higher social order) where the preceding contradictions are resolved. But this order again, precisely for the foregone reasons, gives rise to its antithesis. The process of class contradictions continue until it reaches a point of absolute synthesis, marked by the complete withering away of class. Economy, being the sub-structure, any change in it, is bound to have its repercussions in the super-structures, i.e. political system, ethics, religion, etc. According to Marx, a class is constituted by individuals with homogeneous economic interests. In economic sphere, Communism advocates *State-ownership*, whereof production and distribution is controlled by the state. The commune system becomes the dominant feature in the economic scenario. In politics, it subscribes to a totalitarian form of administration and envisions the dictatorship of the **Proletariat** which would, eventually, pave the way for a classless society. In social domain, it promotes the cause of collective interest.

The fall of Communism is a foregone fact and therefore the cause of its collapse is of historical interest. Marx sounded prophetic in saying that the Capitalism will die a natural death because of its inherent contradictions. Though Marxism was supposed to salvage the suppressed and oppressed from the clutches of the exploiters, it came

to nourish a new class of exploiters, that thrived on state power. The communistic regimes in different countries witnessed concentration of power in hands of few, at the helm of affairs; forcible suppression of the dissenting voice and action, reign of material values and norms, and degeneration of human-psyche.

History testifies that a movement which comes as a reaction, to obliterate a corrupt or decadent system is bound to have its hey day. But it can hardly outlive its utility because its vitality and momentum depends on the anomalies and limitations, it seeks to repudiate. Without being based on holistic vision of reality, it fails to adapt itself to changes in time, place and person. Communism could not be an exception to it. It is certainly myopic to construe *Mutter* as the ultimate reality. The concept of *matter* is nebulous and the tenability of materialistic hypothesis is held in question by the recent breakthroughs in Science and social experience. The materialistic promptings perhaps led its propounder to think of economic conditions to be the sole factors that initiate and regulate social change. It is too obvious to contend that, *Man does not live by bread alone* and *Economic contradictions are not the only contradictions*. Besides the homogeneous economic groups, there could be groups constituted on ethnic, religious homogeneity. There are psychic contradictions expressing themselves in the ethnic, religious, linguistic feuds. Even, conceding that economic contradictions are resolved, it would not guarantee resolution of conflicts in all fronts. By riveting attention of the mass, only on the economic considerations, Marxism leaves no room for cultivation of higher values. It degenerates human mind. If Capitalism makes a man beggar, communism degrades him to the state of beast, where one is conscious, only of one's vegetative needs. Even if the *Classless Society* prevails, that would need a holistic value system for its existence and growth. But a holistic value system or social

outlook can be built up, only on a holistic vision of Reality. Human existence is trifarious, *Physical, Psychic* and *Spiritual*. All the *Matter-centred* philosophies turn the Psyche, outward. The extroversal flow of human psyche brings staticity and degeneration not only in the individual but also in collective living, fn the commune system, where the individual is merely a cog in the wheel, there is hardly any incentive on the part of the individual. Both in economic and political sphere, Marxism seeks to promote collective interest at the cost of the individual. This is again a fundamental anomaly that proved Communism to be suicidal. Collective interest cannot be ensured by ignoring the interest of the individual. The corporate body cannot be stable without enriching quality of individual life. Suppression of free thought and action, forestalls expression of creative potential of the individual. It thrives on muscle force rather than on moral force, advocates Internationalism rather than Universalism. It is theoretically unsound, unrealistic, un-psychological, anti-human, exploitative, non-progressive. Therefore, it had to have its inevitable doom.

PROUT

(i) *FUNDAMENTAL VISION*

Prout is broad based on the seminal vision that *Supreme-subjectivity (Parama purusa) is the creator of universe, the operative principle (paramd Prakrti) is the nourishing mother andt he Universe is the collective patrimony of all.*¹ Thus, it parts company with materialistic underpinnings of Communism and self-seeking promptings of Capitalism. It is worth pointing out here that there are four kinds of ideologies namely, *Matter-Centred, Self-centred, Dogma-Centred and God-Centred ideology*. Matter-centred philosophy like Communism, it was observed, regiments human mind, degenerates human psyche and eventually ends

1. *Hari pitā Gouri mātā, Svadesha tribhubana trayam*

up in Individualism. Capitalism is self-centred. The dogma-centred systems, on the other hand draw their sustenance from religious sentimentalism and dogma. They discourage the free flow of intellect, foster group fanaticism and fundamentalism of various kinds. There is a sense in which communism is also dogma-centred. To assume *matter* to be the ultimate reality and fulfilment of economic needs, to be the *summum bonum* of human existence, is one of the dogmas which have brought mankind to the nadir of ruin. If Communism is dogmatic in championing the cause of *Materialism*, Capitalism is no less dogmatic in pleading for *Individualism* at the cost of *Collectivity*. PROUT is a God-Centred ideology which seeks to resolve disparities in the physical stratum by offering a sound economic policy and solve contradictions in the psychic realm by providing an exhaustive socio-political system. Besides, it provides a *modus operandi* to harness the physical and psychic potentialities of the individual and collective body for attaining the state of spiritual fruition.

It is significant to note that an ideology, institution or movement is always backed by certain fundamental principles or motivations. According to Sarkar an ideology is either rooted in the *Principle so selfish pleasure (ātma sukha tattva)* or the *principle of social equality (sama samāj tattva)*. Adjudged by this criterion Capitalism is evidently based on *the principle of selfish pleasure*. Communism, having been matter-centred promotes selfish interest of the individual ultimately. Therefore, it can be classed along with capitalism, having been based on *Ātma sukha tattvu*. A materialistic world view ultimately circumscribes human thinking and prevents the individual from thinking beyond oneself and promotes the pursuit of material interest of the individual. That which is wrong in principle, has got to be wrong in details. An ideology based on the principle of selfish pleasure, cannot prove to be synthetic or universal.

PROUT is based on a holistic vision which construe every creation, animate or inanimate, mobile or immobile, as the expression of God, Supreme-subjectivity, **Primal-consciousness**, differently named in different traditions.

(ii) *INDIVIDUAL VIS A VIS COLLECTIVE INTEREST*

Individual and society are, often, considered to be mutually incompatible. But according to PROUT individual interest is best served by serving the collective interest. Individuals constitute the Society. Hence the problem of an individual is not to be ignored as an isolated phenomenon. The society should take cognisance of problems of the individual with all sincerity and seriousness. After all, the thought of collective progress, apart from the progress of the individual is a sheer myth. It is the individuals who pioneer the pace of social progress and work as functionaries in the social, economic and political systems. Unless the quality of human potentials is enriched, the ideal of all round progress remains an unrealised dream. That is why PROUT does not support collectivism at the cost of individuality. The individual must learn to merge his interest in the interest of the Collective body. This, in fact, would usher in a society where its members think, act and move in unison and such a society would be worth its name.

(iii) *CONCEPT OF PROGRESS*

Movement is the very essence of reality. Everything moves but movement, as such, may not amount to progress. Progress means movement towards the goal. It is the Goal which lends direction to the movement. Real progress does not consist in development in the physical and psychic realms only. Besides, absolute progress cannot be achieved in the physical and psychic sphere. For real progress to take place, the physico-psychic development must be congenial and be subservient to the spiritual progress. Spiritual synthesis provides the goal. It helps one to realise the basic unity

of all existence and strive for the welfare of one and all (animate and inanimate).

(iv) CONCEPT OF UTILISATION

Needless to say that without a sound philosophy and an effective strategy, there is the non-utilisation, under-utilisation or mostly, the misutilisation of human and non-human resources. PROUT espouses a socio-economic political blue print which, being implemented, can ensure the progressive and maximum utilisation of the mundane, supra-mundane, physical, metaphysical and spiritual resources. *Progressive Utilisation* means that, the mode of utilising the physical, psychic and spiritual wealth must progressively vary with changes in time, place and person. For example, with the progress of science, the solar heat is not only used for drying clothes but is utilised for cooking in form of the solar heaters and lighting in form of the solar cells and so on. Needless to say that much of the mundane and supra-mundane potentials of nature and the physical, psychic and the spiritual potentials of the individual remain untapped. It is necessary to have a proper socio-economic-political engineering which would ensure the optimum utilisation of resources for harmonious and all round progress of individual and collective body.

(v) FUNDAMENTAL PRINCIPLES OF PROUT

(a) *No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.* The *Principle of Social equality* forbids accumulation of physical wealth, because it creates artificial scarcity, economic disparity and paves the way for exploitation. It is significant that PROUT imposes restriction on accumulation of physical wealth, but not on the psychic and spiritual wealth (potentialities). Expansion and elevation in psycho-spiritual realm benefits the individual and collective body. It generates subtler awareness in the

individual and collective mind. The human potential having been enriched, social progress follows. The physical resources being limited, there is the necessity of the judicious distribution of them among the people, at large. By virtue of being born into the planet, the individual has the right to enjoy the basic essentials of existence. The right to live is the fundamental right of individual. This fundamental right also implies corresponding obligation on the part of the individual i.e. to allow others to enjoy this fundamental right. Accumulation is sin as it amounts to, living at the cost of others by appropriating legitimate share of others, for oneself. This principle strikes a synthesis between individual and collective interest. It discourages promotion of individual interest, at the cost of the collectivity. That is why it leaves the avenue open for accumulation, even of physical wealth, with the clear permission of collective body i.e. board of *Sadvipras*. The individual has the tendency to accumulate for one's security or to ensure greater comforts in future. The socio-economic planning of PROUT seeks to guarantee the five fundamentals i.e. *Food, Shelter, Education, Clothing and Medicine* and thereby, leaves no room for individual to remain concerned as to his own socio-economic security. It also makes provision for extra comforts of life according to the talents and performances of the individual. Thus, the instinct to accumulate is held in check, by curbing the acquisitive tendency and channelising mind towards the higher pursuits of life.

(b) There should be maximum utilisation and rational distribution of all mundane, supra-mundane and spiritual potentiality of the universe. Maximum utilisation of the mundane potentiality is ensured when the physical resources of the planet are fully exploited by Science and Technology. The supra-mundane or psychic potentiality of people as a whole, have to be exploited to the maximum, by creating a congenial social-economic atmosphere. What is paramount

is that the physical wealth of the universe and the psychic expansion of the mass should be utilised for the unfoldment of the spiritual potential of the individual and collective body. *Diversity is the law of nature.* Equality never persists. No two things or two individuals are identical in all respects. This shows that the concept of *Equal distribution* is unsound and points to the rationale of *Rational distribution.* *Rational distribution* means, distribution according to one's needs, merits and work, which vary from time to time, place to place and person to person. It provides incentive for production and gives impetus to develop one's latent potentiality. The rational distribution of physical wealth means, first of all to guarantee the five fundamentals to every individual. Then, the surplus are to be distributed to individuals according to their worth and work. There has to be sustained attempt to enhance the standard of living of the people in terms of the basic essentials of life. The nature of basic essentials defines the parameters of progress and paves way for a progressive living society.

(c) *There should maximum utilisation of physical, metaphysical and spiritual potentiality of the unit and collective body of human society.* Here, physical potentiality means corporal or bodily potentiality of the individual. 'Metaphysical' means subtler psychic potentialities that make the innovations, inventions and discoveries possible. In the absence of conducive socio-economic circumstances physical, and psychic potentialities of individual and society as a whole, remains unexpressed and unutilised. Rather, the individual and group use their potentialities in ways, detrimental to the individual and collective welfare. The potentialities, when rightly employed, bring about welfare but when wrongly used, spell disharmony and havoc. The proper and maximum utilisation of physical and psychic potentialities are possible when they are backed by a spiritual awareness. Spirituality, provides awareness of the *goal, Summum bonum.* The *goal-*

awareness provides necessary momentum and a sense of direction for the physico-psychic endeavours. Maximum progress is possible when there is harmonious unfoldment of the physical, psychic and spiritual potentialities. The physical, makes way for the psychic and physico-psychic, pave way for the Spiritual unfoldment. *Maximum utilisation*, thus prevents non-utilisation, under-utilisation and misutilisation of the physical, psychic and spiritual potentialities of the individual and collective body.

(d) *There should be proper adjustment amongst the physical, metaphysical, mundane, supra-mundane, spiritual utilisations.* Physical, metaphysical and spiritual, denote trifarious aspects of the Microcosm. Mundane, supra-mundane and spiritual refer to crude, subtle and causal aspects of the Macrocosm. This principle lays emphasis on the harmonious and balanced development of individual and collective body. In other words, an exclusive stress on any one of the aspects is bound to be futile, as already witnessed. In Western block, over emphasis and obsession with physico-psychic development has produced a society that wallows in physical affluence and prides in intellectual excellence. But it suffers from the spiritual bankruptcy, resulting in a discordant social living. On the other hand, an obsession with so called spirituality, with total neglect of the physicality has led to poverty and illiteracy of the people. In the absence of appropriate socio-economic progress, spirituality remains a mere utopia. Cultivation of Spirituality presupposes an appropriate physical base and psychic orientation of the individual. So what is called for, is a harmonious development of the physical, psychic and spiritual resources of the individual and the Universe. PROUT envisions proper adjustment and priorities in respect of the utilisation of the potentialities. The physical and psychic resources are be utilised for spiritual unfoldment. This principle strikes the key note of a balanced and integrated living which is

possible only when there is subjective evolution through objective adjustment.

(e) *The method of utilisation will vary in accordance with changes in time, place and person and utilisation should be of a progressive nature.* According to this principle, the method of utilisation should vary with changes in time, place and person. As everything is in a state of change, the modes of utilisation of potentialities should adapt themselves to the changes. But any change, is not necessarily a change for the better. Hence, it is necessary that utilisation should be of progressive nature. It must lead to **maximum** utilisation, resulting in the welfare of **individual** and corporate body. For example, with the advancement of science and technology, the mode of production and utilisation of the **physical** resources must change. The animal driven carts are replaced by automats. The methods of cultivation and the crop patterns must change. Similarly, the individual should keep pace with the changed socio-economic conditions. But progress in the physical and psychic realms should never be pursued at the cost of spiritual progress. Rather Spirituality should be the watch word. It should be the guiding principle behind progress in the physical and psychic strata. In other words, the physical and psychic progress must aim at spiritual synthesis, where individuals, at large, not only live in loving fellowship with each other but embrace the whole creation i.e. animate and inanimate, mobile and immobile, as their own. Thus, the balanced development of human personality and optimum utilisation of the individual and cosmic potentialities can only pave the way for a Neo-humanistic society based on the *Principle of social equality, live and let live.*

(vi) ***ECONOMIC POLICY OF PROUT***

(a) ***Balanced Economy***

Sarkar evolved the idea of a *Balanced economy*

policy. Much of the ills and evils in the society, today, is due to a defective economic policy. Sometimes, Industry is given priority over Agriculture and sometimes, the Industry is ignored in favour of the Agriculture. As a result, there is lopsided progress having its adverse repercussions in the society. In a sound economy 30% to 40% are to depend on Agriculture. 20% to 30% of the total population are to be absorbed in the industrial sector and rest in other vocations.

(b) *Consumption-oriented Production*

The economy is not to be *profit-oriented but consumption-oriented*. The production of consumer goods must get priority over the production of luxury goods. It must aim at guaranteeing the five minimal necessities to the individual, irrespective of one's ability and avocation. It is not enough that goods and services are available for the people but that they must have the purchasing capacity to avail them. Hence, the economic planning should aim at enhancing the purchasing power of the **individual**. The more the purchasing power of the individual, the higher the standard of living and greater is the economic progress.

(c) *Decentralised Micro-Planning*

PROUT advocate economic *decentralisation* and *socio-political centralisation*. One of the reasons why the economic planning fail to yield dividends is that they do not take cognisance of the characteristic features of a particular area i.e. factors such as natural resources, topography and human potential of area. The socio-economic changes are to be initiated from the grass root level. Normally, planning are made in ivory towers by people who have poor knowledge about the varying factors in different areas and regions, which make the planning viable. They have one socio-economic planning for areas and regions, that are vastly different from each other.

Sarkar is critical of such **unrealistic** and speculative planning and articulates the concept of the *socio-economic zones* (*SAMĀJ*). A socio-economic zone is defined and determined by the nature of economic problems, **uniform** economic potentialities, topography, language and sentimental legacy. There should be separate planning for each socio-economic zone, aiming at optimum exploitation of its socio-economic resources. It is possible that under one administrative or political unit, there are many socio-economic zones. There can be one Government but there should be separate economic planning for each socio-economic zone. This will ensure all round progress of different areas and eventually, the state as a whole. When there is parity of socio-economic progress of different zones, they will merge into one unit (*samāj*). The merger of one socio-economic unit with another, will depend on the per-capita income, communication facilities and administrative efficiency. It is based on the principle, **Think globally, act locally**.

(d) *Co-operatives*

Co-operative is one of most potent agencies through which economic justice can be meted out to the mass. The co-operative develops out of collective labour and caters to the needs and aspirations of the community of people, having common needs. It is the people who participate in production and provide a ready market for consumption of goods, so produced. The co-operative should control both production and distribution of commodities. There should be producers as well as consumer's co-operatives, which can serve as effective safeguards against the evils of middle-man trading and pseudo-consumerism. The co-operative system is based on the concept of *coordinated co-operation*, where each individual enjoys a relative autonomy and is accountable to himself and to the collective body. The success of co-operative system depends on three factors namely, **Strong administration, Morality** and **whole-hearted**

acceptance of co-operative system, by the people. The absence of these factors also explain failure of co-operative movement in the past. Successful co-operative models should be set up and people should also be enlightened about the functioning and benefit of the Co-operative system. But in the beginning, co-operative movement requires a protective safeguard by the Government. There should be exemption of sales-tax on essential commodities, at least, in the initial stage.

(e) *Socialisation, not Nationalisation*

PROUT favours the idea of *Socialisation* rather than *Nationalisation* of the agricultural and industrial sector. Nationalisation paves the way for *State Capitalism*, ignores the role and value of the individual, dulls the sense of initiative and fosters *Self-alienation*. But socialisation involves the participation of people, instilling in them, a sense of belongingness and identification with the job. In fact, co-operative is an off shoot of 'the process of Socialisation.

(vii) *INDUSTRIAL POLICY OF PROUT*

There are three categories of industries, namely, (a) Key Industries, i.e. the industries that produce raw materials for other industries such as gold, iron etc., having huge structure and complex production system, (b) Large scale Industries, i.e. industries that are neither big nor small, (c) Small scale Industries, i.e. industries where investment is low, such as weaving, tailoring, etc. According to PROUT, the key industries are to be controlled by the State Government or the immediate Government and it is to run on the basis of *no-profit and no-loss*. The large scale industries are to be managed by the Co-operatives with marginal profit. Both production and consumption are to be regulated by producer's and consumers' co-operatives, respectively. The small scale industries are to be managed by the individual entrepreneurs with marginal profit.

PROUT pleads for the Socialisation of industries but not their Nationalisation. It takes into account workers **participation**, principle of co-ordination and needs of the mass. It supports trade **unionism**. But unions are to be controlled by the labourers who are real participants in the production process. They should remain **immune** to the influence of political leaders. The labourers should also have a say in the **management** of Industry.

The labourers must enjoy job security and be guaranteed the minimum requirements. The welfare provisions such as free **medical** treatment, free housing, maternity benefit, recreation etc. have to be provided. The working hours of labour should progressively decrease and the leisure obtained thereby, should be utilised for enriching the psychic and spiritual **faculties** of the employees. There should be elaborate provisions to help the people, imbibe the values of '*live and let live*', values of *Cosmic fellowship*. They should be conscious not only of their rights but their duties, because every right, entails corresponding duties.

PROUT favours the policy of *Modernisation*, use of up-to-date technology. Modernisation also involves **mechanisation** but PROUT would not recommend **mechanisation** in a capitalistic structure because that would mean retrenchment of man power leading to large-scale unemployment. It results in affluence of the few at the cost of the mass. But **mechanisation** of industry is essential when production is **consumption-oriented**. It replaces muscular power by machine power, so as to provide leisure to the people for subtler pursuits.

The balanced economic policy of PROUT avoids extremes of industrially **undeveloped** economy and over **industrialisation**. When less than 20% of population are engaged in the non-agricultural industry the state is said

to be industrially undeveloped. There is over industrialisation when more than 30% of people are engaged in the non-agricultural sector. In the industrially undeveloped state, the per capita income is low, the purchasing capacity is less and the standard of living is low, whereas in the over industrialised set-up, the material values are in ascendance, leading to degeneration of individual and collective mind, adversely affecting the social and political life of people. Over production, leads extremely developed countries to colonise the backward or the less developed regions and use them as the satellite markets for their finished goods. In a balanced economic set up, according to PROUT, about 20 to 30% of the total population should be engaged in the non-agricultural industries.

(viii) **QUADRU-DIMENSIONAL ECONOMY**

The economic planning is to be formulated keeping in view, the four distinct aspects of economy. (a) *People's Economy*, (b) *Psycho Economy* (c) *General Economy* and (d) *Commercial Economy*.

(a) People's Economy

It aims at catering to the basic necessities of the community. Every individual has the natural right to get food, clothing, shelter, medicine and education. The foremost concern of the economic policy and principle should be to guarantee the five fundamentals of existence. Having guaranteed those, the surplus wealth have to be distributed rationally, among persons according to their work and worth. The co-operatives are to control both production and distribution of the commodities. The Co-operative system in banking has to regulate the money circulation. The economic progress is not to be adjudged by per-capita income or gross national product (GNP), but the purchasing power of people. That is why the planning should aim at evolving a consumption-based economy, by producing goods

and services, and enhancing purchasing power of the people. In people's economy, needs of people is the focal point of concern. That explains why PROUT favours *trickle-up* theory, which means that the needs of the majority are to be catered to, before meeting the comforts and luxuries of the deserving minority. PROUT pleads for the socialisation of land-holdings, which is to be carried out in four different phases.

- (i) The uncultivable holdings are to be brought under the Co-operatives. The individual ownership is retained and profit is distributed 25%, on the basis of work and 75%, on the basis of ownership.
- (ii) All cultivable land holdings are to be brought under Co-operative system. The individual ownership is unaffected and profit is distributed 50%, on the basis of work and 50%, on the basis of ownership.
- (iii) The ownership of land holdings are to be reorganised rationally on the basis of (a) the amount of land necessary for a family, (b) the amount of land a farmer can cultivate personally. The profit is to be distributed 75%, on the basis of work and 25%, on the basis of ownership.
- (iv) Lastly, the production and distribution of agricultural commodities should be fully regulated by the co-operatives. At this stage, private ownership would cease to exist and 100 percent of the profit is to be distributed on the basis of work.

To maximise production, PROUT highlights the necessity of multiple-cropping (growing many crops a year suiting to the weather pattern and soil condition), inter-cropping (growing more than one crop at a time and the nature of crops to be decided by mutual compatibility), use of *alternative technology*, use of *bio-fertiliser* instead of chemical fertilisers, in order to improve quality and quantum of the yield.

The *Producers-cooperative* eliminates the evil of *share-cropping*. Share-cropping is defective for three obvious reasons; (a) Only the fertile lands are brought under cultivation leaving the relatively less fertile lands unutilised, (b) the latest technologies are not used due to the paucity of capital and skilled labour. The *Consumers-cooperarive* eliminates the evil of *Middle-man trading*. People have a sense of identification with their work because they are sanguine that more production means, more dividends. Profit, is equitably distributed, and there is no absentee land lord to flourish at the cost of their labour. The farmers are to give agricultural produce as direct taxes, which will serve to fill the buffer stock of the region or state.

(b) Psycho Economy

Human cravings are trifarious. A sound economic system should not only cater to the physical needs of the individual, **but** create favourable conditions for the unfoldment of the psychic and spiritual potentialities. Developments in the three different spheres of existence must be in tune with each other. The material development must provide a base for nurturing the *Mind*. The physico-psychic orientation can only further the unfoldment of spiritual potentials. The psycho-economy aims at eradicating all forms of divisive and exploitative economic institutions and practices. It aims at putting an end to all forms of economic imperialism and exploitation, fights against suppression of local language and indigenous customs and practices, reign of fissiparous ideologies and inculcates the idea that *human society is one and indivisible*, and treat every individual, irrespective of cast, colour, creed, sex and economic status on the same par and to encourages people to extend love to the non-human world by cultivating the Neo-humanistic values of cosmic brotherhood.

(c) Commercial Economy

The *Commercial Economy* should aim at efficient and all round growth of the different agencies in Economy. Its focal concern should be to ensure maximum utilisation and rational distribution of the economic resources. It should tone up the production and distribution of commodities, determine the import and export policies, banking system, inter-zonal and intra-zonal trade, cost accounting, licensing policy, balance of payment, exchange of technical know-hows and determine the fiscal policy of the Government .

(d) General Economy

General economy should aim at making the people conversant with the different economic schools of thought and institutions and spell out their respective inadequacies and limitations. It is to formulate principles to implement the right agricultural policy, industrial policy. Socialisation and decentralisation of economy, the increased availability of essential goods, the increase of purchasing capacity, effective co-operative agencies and the selection of appropriate technology, should be the guiding principles, while working out the real *modus operandi*

(ix) POLITICAL SYSTEM

As indicated earlier, PROUT advocates economic decentralisation and centralised administration (*rule by the collective body of Sadvipras*). *Sadvipras* are those who are physically strong, mentally developed and spiritually elevated. They constitute the nucleus of the social cycle. They remain in the hub of the social body and function as watch-dogs, so that the rulers do not grow exploitative. Sarkar floats the concept of *Progressive Socialism. Democracy*, as a form of government does not yield the desirable results due to defective education, lack of socio-political consciousness and collapse of values As a result.

Democracy turns to be a *Demoncracy*, *Gana Tantra* turns out to be *Gosthi Tantra* (elite rule).

(a) Constitution

Sarkar articulates the idea of an ideal constitution (*Neo-Magna Carla*) based on four principles i.e. *Economic security*, *Social justice*, *Collective freedom* and *Individual liberty*. The existing constitutions are to be reframed keeping in view the four fundamental factors: (a) Complete security to all the plants and animals, even the inanimate objects of the planet. (b) Guaranteeing purchasing power to all its citizens as the constitutional right. (c) Guaranteeing four fundamental rights i.e. indigenous linguistic expression, education, cultural legacy and spiritual practice. (d) the cardinal values to get precedence over customary laws and practices. In other words, difference between the cardinal law, moral law and human law should be minimised. When the moral laws or human laws are found contrary to the cardinal principles, the latter should be upheld at the cost of the former. There should be one uniform constitutional structure throughout the globe.

(b) Common Philosophy Life

People, at large should draw inspiration and mould their living by a common ideology. An ideology (a common philosophy of life) must transcend the barriers of caste, colour, creed, race, sex and everything that is fissiparous. It must therefore, be based on the right world view that, *All expressions in this universe are nothing but varied forms of the primordial-consciousness*. This would goad people to treat every being, human or non-human, animate or inanimate, mobile or immobile with love and concern. This is the Neo-humanistic outlook of *live and let live* which can help individuals overcome the disparities and contradictions in the physical and psychic realm and establish them in the state of Cosmic fellowship.

(c) *Common Penal Code*

A common penal Code should be formulated in consonance with the constitutional structure.

(d) *Minimum requirements to be guaranteed*

The five basic necessities such as food, shelter, clothing, education and medical; facilities have to be made available to every individual at all cost and irrespective of any consideration. Having guaranteed these, the surplus are to be rationally shared among people according to their merit and service to the society. Then standard of minimum essentials should be progressively increased, ameliorating the standard of living. Political democracy without economic democracy, is vacuous. Therefore, they must go hand in hand.

(e) *World Confederation*

The confederation shall be of the nature of a coordinating body which will frame the constitution, develop a common penal code, propagate a universal and holistic philosophy of life, ensure availability of minimum essentials, increase in the purchasing power of people and ensure the production and supply of goods, through a decentralised economic structure.

The world government will have its Executive, Judiciary and Legislature; each independent of one another. The legislative will form constitution and make necessary amendments and its members shall be elected. It has to be bicameral in nature; (a) Lower council, consisting of the elected representative of each country on the basis of its population, (b) Upper Council, consisting of the fixed number of representatives elected from each country. Even, countries with small population shall have their due representation. All legislation shall proceed from the lower council and be

endorsed by the upper council. In the initial stage, the world federation may act as a law-making body, whereas the administration of various regions may be vested in the local government. The legislative shall discharge the synthetic function and the executive shall discharge the analytical function of the Government. The world confederation will function through its prototype structures i.e. national government, state government and so on.

PROUT advocates a three-tier system, namely, (a) government at the apex, (b) social board, (c) the body of spiritual cadres. *Social Boards* are socio-cultural bodies. There should be social boards corresponding to all aspects of human welfare, namely, education, industry, farm, commerce, tribal and backward people's welfare, prevention of cruelty to animals and plants (PCAP) etc. The members of social boards shall be elected by people from different walks of life and such bodies are to be constituted from villages to the central level. The social board does not have any executive, legislative and judiciary function but it is to remain ever vigilant, so that the class in power, does not abuse its authority. The social boards constitute a parallel social power of the unorganised mass. It is a potent force, that can play pivotal role in times of social crisis. When people at the helm of affairs, tend to be corrupt, exploitative and immoral, they serve as the catalysts of social change and progress. The social boards are to organise and monitor the social, cultural and scientific activities, to inculcate Neo-humanistic values, rational and scientific outlook and facilitate the psycho-spiritual evolution of the collective body. *Spiritual cadres* constitute the structural body constituted at all levels i.e. consisting of persons with exemplary character and conduct. They constitute the spiritual trunk of the social tree. **They** are the pillars on which the social edifice shall stand secure. They form the moral base and impart vitality and inspiration to the collective

march. Though they have no formal control over the political and social structure, the spiritual cadres (*sadvipras*), established in *Yama* and *Niyama*, shall remain wedded to noble task of creating ideal persons.

(f) *Electoral System*

PROUT advocates the formation of *Electoral college*. Every constituency will have an electoral college. The electoral college will elect representatives members of social boards and representatives of world confederation. The representatives shall elect their Chair-person who, in turn, shall select the members of the executive body. Though the Chair-person is supreme, he is accountable to the legislative body and can be removed by the latter, if necessary, through a system of impeachment. Similarly, the Chair-person of global social board (apex *sadvipra* board) will also be elected by its members and he will select its office bearers. This is rightly termed as the *selected-electo process*.

During the period of transition the members of the revolutionary council shall select the members of Social boards. The social board will comprise of people of integrity, sincerity and honesty, form different walks of life. They will select the voters for electoral college, shall elect the members of the legislative body in social boards. The transitional period can be termed as the *Benevolent dictatorship of Sadvipras*. The electoral college shall elect its representatives and keep people conversant with the pros and cons of issues, of socio-economico-political concern. The members of electoral college must not belong to any party in power. As electoral college is non-partisan, it can offer constructive criticism of government's policies and actions. It is like a watch-dog that ensures honesty, efficiency and justice in functioning of the Government. In Proutistic system the right to franchise is not linked with age but with certain qualities of head and heart. In order to be a member

of electoral college a person must have (a) a sense of responsibility (b) socio-economico-political consciousness (c) moral and spiritual base (ti) must be educated and have a discriminating mind.

(g) *Partyless Democracy*

The world has experienced evils of the multi-party systems. PROUT accommodates differences of opinions or views and parties, thriving on them. But political pluralism mostly relegates the interest of people to the back ground. Leaders remain obsessed with grinding their own axe. The party rivalry, colossal expenditure in electioneering, gives upper hand to the capitalists. They control the government from behind by money-power and use them to promote their own interests. The party in power, only acts as a puppet to further the interests of the privileged few. In part less democracy a candidate will seek election on the strength of his or her moral integrity anti charisma.

(h) *Language*

Language grew out of the human necessity to express and interact with others. There are great many number of languages and dialects with their respective vocabulary, characteristic accent, intonation; determined by varied factors such as physiognomy, topography, climate, local peculiarities and necessities. The multiplicity of language have to be reckoned with. Any attempt to suppress an indigenous language, is to be discouraged, at all cost. Mother tongue is the best medium for the natural and spontaneous expression of ideas and feelings. Therefore, there must be congenial conditions for all languages to flourish together. No language is superior and no language is inferior. Of course, there is always scope for a Language to enrich itself by coinage of new words, absorbing words from other languages and by encouraging the geniuses to produce the creative literary forms. But there is always the

need for evolving a common language, *lingua-franca*, which would serve as a medium of communication for people belonging to different countries and regions. It is convenient to take the language, spoken by maximum number of people as the *International language*. At present, English can have status of world language. The method of teaching in institutions should be bilingual. Every student, besides being conversant with the mother tongue, is also supposed to have proficiency in the link language i.e. at present English. **PROUT** encourages learning of as many number of languages as possible. In India, Sanskrit being the source language of most of the regional language, it can be taught as a third language in higher classes. Language is key to the understanding of people's mind and their culture. Hence, sufficient care has to be exercised in encouraging the growth and development of language.

(i) *Education*

The real education should be liberative². It should emancipate the individual from trifarious bindings. It does not consist in furnishing mere information or imparting skills but in helping individual to live a healthy and useful life. *Man-Making* should be the principal objective of educational system. The success of any planning, ideology or institution depends on the quality of human potential. Education should be a potent instrument to help individuals rise above the divisive and insular ideas and institutions, by cultivating the Neo-humanistic ideals of *Live and let live, Love and serve*. It should aim at creating a new generation of people for whom, *Morality is the base, Sādhana is the way and Life divine is the goal*.



2. *Sā vidyā yā vimuktaye*

PRAMĀ THE SECRET OF EXISTENCE

Pramā is connotative of the state of harmony. It is derived from the root Ma (which means to measure) with the prefix Pra. It literally means a state of equilibrium or balance.

GUNA TRIKONA

Shrii P. R. Sarkar, expounded the concept of synthesis by the doctrine of Pramā. By way of enunciating the theory of creation. Creation takes place when there is imbalance in the equilibrium of the sentient (*sattva*), mutative (*rajas*) and static (*tamas*) forces. In the pre-creational state, there is movement but no creation. The three basic forces (*gunas*) are subject to homomorphic changes which means that each factor is transformed into its own kind. The three forces moving at random, form the triangle of forces. This state of equilibrium is termed as triangle of forces (*guna trikonu*). Creation begins when, on account of the dominance of static Prakṛti, there is a transition from homomorphic to heteromorphic transformation. Though the creation is the result of loss of equilibrium, there is always the tendency on the part of every created particular to be restored back into the primordial state of equilibrium. In the process of evolution (centripetal movement) the inanimate structures, plants, animals move nearer and nearer to the desideratum by the attraction of the Macrocosmic nucleus but it calls for conscious effort on the part of the individual to attain the state of equipoise i.e. *Guna Trikona*.

PRAMĀ TRIKONA

Human existence is trifarious i.e. Physical, Psychic and Spiritual. The trifarious aspects of man and human society form the triangle of forces termed as *Pramā Trikona*. It refers to the ideal state of harmony among the physical, psychic and spiritual faculties and pursuits, in the individual as well as collective life. Over emphasis or negligence of any of the aspects is sure to upset the balance, leading to unhappiness and chaos in the individual and social psyche. History is mute witness to this. The surfeit of scientific and technological developments in the West, have no doubt bettered the physical lot of man and have given a tangible impetus to psychic pursuits but they have grossly ignored the spiritual unfoldment of man. That explains why man, despite his enormous power over the rest of the created beings and nature, hardly knows how to live with the state of physical affluence and psychic richness. On the other hand, the East, inspite of its rich spiritual legacy, could not evolve a stable social order because it did not accord due importance to progress in the physical stratum. The material affluence of the West is negated by its spiritual bankruptcy and the spiritual richness of the East got eclipsed by dogma and impoverishment. The *Pramā Trikona (Loka Trikona)* is connotative of a state where there is the balanced growth of the physical, psychic, spiritual faculties of the individual and social body. The loss of *Pramā* leads successively to the state of derangement, disruption and final degeneration. It is symptomatic of the defective ideology and inherent flaws in our socio-economico-political engineering. It is the loss of *Pramā* that explains the distortions and decadence of values in the individual and social life. Society today, has reached the nadir of degeneration. If it is to be restored to the state of balance i.e. (*pramā trikona*), efforts are to be made to establish *Pramā* in the physical, psychic and spiritual spheres (*loka trikona*). Then only we can think of building a healthy and stable

social order. This would facilitate the individual to progress from the state of *Pramā Trikona*, to the ultimate and cherished state of *Guna Trikona*. To establish *Loka Trikona* each facet of human existence is to be taken care of. For this, one has to ensure the optimum expression of physical, psychic and spiritual potentialities of the individual and collective body and harmonious development of them.

PRAMĀ IN THE PHYSICAL STRATUM

The physicality constitutes the very base for **unfoldment** of the psychic and spiritual potentialities. Hence, meticulous care has to be exercised in developing a sound physical substratum. *Physicality*, here, stands for different aspects of social existence such as the economic, political, religious and social. Each area of human existence has its sub-areas. For example, the development of the economy of a region cannot be thought of unless we develop agriculture, and exploit the mineral aquatic and forest resources. The attempt to establish *Pramā* in different spheres of social existence should be preceded by detailed planning about the specific aspects. It is the micro-planning which brings a theory to the level of practice. Needless to say that Nature is always congenial and bountiful towards its creation. But due to myopic vision, defective planning, lack of genuine concern for the all round **development** of the people there is so much of disparity and imbalance. Though certain regions are rich in natural resources, the people living in that region live in abject poverty either because its resources are being drained out by more developed regions or because its resources remain **unexploited**. The economic exploitation of one region by another, leads to the widening disparity between the rich and the poor. The developed regions and nations flourish at the **expense** of others. This inevitably leads to conflict and chaos in the socio-political spheres and the balance (*pramā*) is lost. One cannot have a healthy social order

when a privileged few wallow in affluence. letting their fellow beings groan in penury. Sometimes, due to lack of proper planning, the resources remain untapped. As a result, people remain impoverished. Each region is unique with regard to its topography, nature and quantum of economic potentials. Hence, it deserves a special type of economic planning. The planning in the physical sphere should aim at guaranteeing the five fundamentals, such as food, clothing, shelter, education and medicine for every one, irrespective of race and region, worth and work. The principle of *Neo-humanism* is to be strictly adhered to in exploiting the non-human resources for the benefit of the people. We have to recognise the existential utility of the non-human creatures, so that we do not get oblivious of their interest. But physical progress must go hand in hand with psychic and spiritual progress. When the optimum material progress is in harmony with the psychic and spiritual elevation of the individual and the collective body, it is characterised as a state of *Pramā samrddhi*.

PRAMĀ IN THE PSYCHIC STRATUM

Human existence is more psychic than physical, whereas the animal existence is more physical than psychic. The psychic excellence of man has given rise to Science, Literature, **Art**, Philosophy and Religion. The subtler ideas in men, find expression in form of Art, Literature, and Music. Human ingenuity led to inventions and innovations in science. They bear testimony to the psychic elevation of the individual and collective Psyche. Conversely, degeneration of human psyche is sure to find its unmistakable echo in Philosophy, **Art**, Literature and Science.

In a piece of successful poetry one finds harmonious blending of ideas, language and subject matter. If any of the components is weak or inadequate, the quality of poetic composition is sure to suffer. This is due to the

lack of *Pramā* (harmony). A poetic creation may be profound in theme, rich in expression but its effect may be diffused if it lacks the metrical rhythm. Similarly, a philosopher in his attempt to give a holistic picture of reality may lose his way in verbal jugglery and get oblivious of the very purpose of philosophising. Similarly, Science and Technology, bereft of a sense of purpose and direction, are sure to fall into the hands of the unworthy and cause havoc to people, all over. Hence, the necessity of establishing *Pramā* in psychic plain. What is of paramount importance is that the psychic expressions must aim at welfare of the individual and the collective body. The psychic stratum can be subdivided into physico-psychic and psycho-spiritual substrata. In order to ensure balanced psychic development, the expressions relating to the substrata are to be enriched and brought into harmony. Again the progress in the psychic realm has to be in consonance with the material and spiritual progress of the individuals. The psychic movement which hinders material progress and does not culminate in spiritual synthesis has to be discouraged. The dogmas, superstitions, the illicit legacy of *Materialism*, are to be discouraged and fought out in all forms of their expression. When the psychic progress is in perfect harmony with material and spiritual progress of the individual and collective body, it is characterised as *Pramā Rddhi*.

PRAMĀ IN THE SPIRITUAL STRATUM

Spirituality is very often confused with religion or certain ostentatious practices. In fact Spirituality is one, and religions are many. Religious practices are space-time contingent whereas Spirituality is unsullied by limitations of space and time. Spirituality, in fact, constitutes the core of all religions. The cultivation of Spirituality enables one to perceive the *Unity* underlying all diversities. The awareness

that the primal consciousness is the essence of all created particulars and that *the supreme subjectivity (Parama Purusa)* lies quiescent in every structure: generate all encompassing love and spirit of service in the individual. The religions are nothing but attempts to institutionalise the cardinal spiritual values through a body of beliefs, modes of prayer and rituals. But in course of time, people get lost in the mechanical observance of prayers and ritual, forgetting the cardinal values. The religious dogmas and fundamentalistic injunctions by the vested interests, make the individual feel that, one's own religious community is different and superior to rest other communities. Inter-religious dissensions testify to the loss of *Pramā* in the spiritual sphere. A society characterised by abundance of physical comforts and free flow of human psyche i.e. with *Pramā* in the physical and psychic sphere, may not have *Pramā* in the Spiritual sphere. The proper orientation of the individual and the collective mind is a prerequisite for the cultivation of spirituality. So what is necessary, is to have proper education which instils the right type of *Social Outlook* and *Spiritual Ideology*. It is, therefore, imperative that there should be primary schools based on Neo-humanistic curricula. The real change can be effected in the unbiased and tender mind of the child i.e. during the formative periods of life. Such education shall help one develop the rational acumen, universal outlook and an inner urge for intuitional practice. The right education can only forestall the reign of dogma and the rule of divisive forces. The spiritual cult broadens the psychic horizon, culminating in Supreme synthesis. The psycho-spiritual progress can be accelerated by restructuring the curricula on Neo-humanistic principles and incorporating the intuitional practice into them. *Pramā Trikona* i.e. *Pramā* in physical, psychic and spiritual strata lead to establish *Loka trikona*. *Pramā* in the three strata must be such that they do not prove contrary but complementary

The physical, psychic and spiritual faculties being at harmony, humanity would progress faster towards the state of Spiritual synthesis i.e. *Guna Trikona* which is *the* primordial matrix as well as the point of culmination of the *Cycle of creation*.



NEO-ETHICS

Values are culture-specific. They reflect the attitudes of the community towards Man, Nature and the Universe. In other words, a value-system reflects the world-view of its proponents and adherents. A Carvak world-view summed up as follows-the *body having been disintegrated where does it go ?*¹ form the basis of the hedonistic ethics of the materialists-*Enjoy so long as you live and any means to maximise pleasure is justified*². A society devoted exclusively, to the promotion of the physico-psychic welfare witnesses rapid strides in Science and Technology and brings material affluence. In such a social set-up, one finds the growth of objective morality. People are seen to be honest in their economic transactions. But a person does not live by bread alone. The basic needs, having been fulfilled, a human being stands in need of something else to satiate the craving for happiness and Bliss. One experiences poverty in the midst of plenty. Despite abundance in the physical sphere and psychic elevation; the spiritual bankruptcy goads people to take to drugs, promiscuity and other pleasure-seeking pursuits, in their frantic search to fill the void. A human being becomes no better than an intelligent savage.

PRAMĀ

One of the characteristic properties of human mind is that As it *thinks*, so it becomes. Ideation or obsession

1. *Bhasmibhutasya dehasya punarāh gamanam kutah.*

2. *Jāvat jivet sukhamjivet vnamkrtva ghrtam pivet.*

with *physicality*, tends to degenerate the Mind. It has its necessary expression in Art, Literature, Education which, further deprave their propensities.

Pramā connotes a state of harmony or equipoise. The state of *Pramā* is indispensable in the physical, psychic and spiritual domains so as to foster the total development of human personality. *Pramā* in the psychic sphere gets disturbed if the human mind is preoccupied with ideas or pursuits, leading to degeneration. This does not mean that Mind is to be completely turned away from the physicality because that would also, result in loss of *pramā* in the Psychic sphere.

In the oriental culture, one notices the propagation of transcendental ethics generated by the world view that *Brahman is real and the world is illusory*, and *liberation is the ultimate goal of life*. Redemption from the cycle of birth and rebirth, attainment of *Godhood, Nirvāna or Moksa*, is the ultimate goal. This has, often, led people to think that, concern for physicality i.e. mundane pursuits, should be discouraged. People are often, urged to cultivate detachment for the family, terrestrial possessions and even for this body which are downgraded as unsubstantial and evanescent. This is again an extreme path which stalls the progress of the humans. The advocates of this view are blind to the obvious truth that contemplation on the cosmic is not possible if we ignore the physical base. Mind and Spirit do not have existence in isolation. Rather, the psychic and the spiritual elevation presuppose the existence of physicality. The physicality should be made congenial for psychic expansion and spiritual elevation. A crude body houses a crude mind and a subtle body, a subtle mind. As is the body, so is the mind and as is the mind, so is the thought and as is the thought, so is one's action. This underlines the need for sentient diet for a spiritual aspirant. Intake of

animal proteins tends to make the cells, gross. The ideation on the subtle makes the mind subtler. So, one who has taken to the ways of meditation (psycho-spiritual expansion) must take appropriate diet for maintaining the parallelism between body and mind.

LEGACY OF MATERIALISM

If mind ideates on matter i.e. if it feeds more and more on the carbonic- pabula, with total disregard for the non-carbonic pabula, two consequences are inevitable.

(a) There is steady degeneration of mind. Constant preoccupation with quinquementals make the ectoplasm (*cittānu*) cruder and unit-mind became susceptible to negative *Prati Saincara*. (b) It fosters exploitative psychology: Mind, as such, is subtler than Ether (*vyoma*) which is the subtlest of the five gross elements (*mahābhutas*). So feeding on still subtler ideations is the only means to cause its expansion. As a result of being engrossed in carbonic pabula, mind gets contracted. The psychic wave-length becomes shorter. This, concomitantly leads to the rise of Egocentricity in the individual and Individualism, in the collective sphere. Individuals seek to thrive and flourish at the cost of other individuals, groups, communities, states and nations. Such an exploitative psychology in the politico-socio-economic front takes the form of *Imperialism*. *Imperialism* thus has its root in the degenerate human Psyche. It creates circumstances, favouring the full flowering of the Gco, Socio and Hurnano-sentiments and appears in various forms such as Capitalism, Communalism, Nationalism, Parochialism, Lingualism. Caste imperialism, Male chauvinism etc.

Imperialism has to be fought on all fronts and at all cost. This is possible, only when proper health is restored in the individual and *Collective Psyche*. *Neo-ethics*, of course, does not discourage the intake of carbonic pabula but

urges that it is to be taken only in so far as it nurtures the physical body. In the psychic sphere mind should not be completely introverted because to sustain the physical body one has to think and plan with an eye on the realities, around. *Subjective evolution* is possible only when there is the *Objective adjustment*.

The intake of **non-carbonic** pabula accelerates the psychic elevation and fosters spiritual and supra-psychic motivation. Pabula of Carbonic nature help in maintaining the physical structure and pabula of Non-carbonic nature, help in strengthening the psychic structure. *Neo-ethics* therefore rests on two fundamentals i.e. (a) the macrocosmic *entity must be accepted as the desideratum of human life.* (h) *there should be a happy adjustment and balanced blending between carbonic and non-carbonic pabula.*

MICROVITA

Carbonic molecules are not the ultimate building blocks of the human cells or physical atoms. It is the *Microvita*, (*anu jivat*), the supra-psychic entities that explain the emergence of life and the whole gamut of evolution. They are the mysterious emanations of the Supreme Consciousness. They are subtler than *Positrons* on the one hand and *Ectoplasm* on the other. They are the carriers of thoughts and ideals, micro-organisms and diseases. Negative thoughts one generates corresponding psychic vibrations that attract the negative *Microvita*. They accelerate the process of degeneration, resulting in the ruination of the individuals, in particular and the society, in general. On the other hand, the sentient vibrations in the individual and collective mind attract the positive *Microvita*. The positive *Microvita* make the individuals sentient, sacrificing and contemplative.

NEO-ETHICS

Cultivation of *Neo-ethics* calls for a balanced intake of carbonic and Non-carbonic pabula. The more the psycho-spiritual elevation, the more should be the intake of non-carbonic pabula and lesser should be the intake of Carbonic-pabula. The evolutionary process is one of continuity and growth. It proceeds from *physical* to the *physico-psychic* and then to the *psycho-spiritual*, culminating in Spiritual perfection. Emergence of *Mind* from *Matter* does not mean annihilation of the former but its sublimation. Spiritual perfection is attained when the psychic stuff i.e. the Ectoplasm get powdered down and converted into *Pure-Cognitivity* (*Consciousness*). *Consciousness*, having been crudified, becomes *Matter* and *Matter* in its subtlest form, becomes *Consciousness*. The positive *Microvita* help in speedy conversion of *Ectoplasm* to the *Cognitive factor*. It is at this stage that one ought to take to the shelter of the Guide i.e. *Sadguru*. Human beings, because of their native limitations, are hardly conversant with the Non-carbonic world. The progress in the Non-carbonic realm is possible only by the grace of *Guru*. *Guru* is verily, the **supreme-cognitivity**, expressed, in and through a physical frame. The *Microvita* being the emanations from the cosmic nucleus, work at the behest of the Cosmic. *Guru*, being none other than the Supreme consciousness, is indispensable for the spiritual growth of the spiritual aspirants in different ways.



DHARMA

NATURE, TYPES & DYNAMICS

Dharma in common parlance, denotes different religions, like Christianity, Hinduism, Islam, Confucianism etc. If dharma is used to signify religions, cults or sects, one has to acknowledge the plurality of Dharma. But the translation of *dharma* into religion is evidently illicit. Religion, in the accepted sense of the term, signifies body of beliefs, mode of prayers, notions of holy and profane and a set of rites and rituals, contrived by its propounder to suit the exigencies of time, place and person. They are attempts, to concertise the cardinal values and make dharma operative in day to day life. Thus, dharma can be seen to be one, that underlies all religions, cults and value-systems. Etymologically Dharma is derived from the root verb *Dhr*, with suffix *Man*, meaning, that which upholds or sustains. Dharma also signifies principles or laws, without which a thing or a being can not maintain its existence, identity or autonomy. Dharma, in the sense, stands for the characteristic essence of a thing or being. The dharma of water is to flow downward. Water maintains its dharma in all conditions or circumstances i.e. in the test-tube, in the reservoir, in a flowing stream. In other words, without its *dharma*, water would cease to be what it is. Can one conceive of fire without its thermal property ? So, *Dharma* is an inalienable property and does invariably co-exist with the object or being.

BASTU DHAKMA & JAEVA DHARMA

Everything, animate or inanimate, is found to have its respective *dharma*. The *dharma* which explain the existence and behaviour of physical objects and events are said to be *Bastu dharma*. By adequate knowledge of them, the physicalities can be controlled and regulated to man's convenience. Natural sciences are concerned with the description and explanation of the *Bastu dharma*. Similarly, the *dharma* which guide and regulate the animate beings is *Jaeva dharma*. It is the *dharma* of a living being to eat, procreate and multiply. The instinctive drives like hunger, sleep, sex are native to them. So the *Jaeva dharma* is said as *Swabhāvika dharma* in respect of the living beings.

MĀNAVA DHARMA

It is pertinent to ask, what is the *dharma* of human species? The *dharma* of the human species (*mānava dharma*), whatsoever it might be, must be found with all humans irrespective of age, sex, caste colour, creed and variations in time, place and person. In this sense what could be the *Mānava dharma*? It is noteworthy that all human activities are motivated by the desire to get pleasure (*sukha*). *Pleasure* is defined as a state of agreeable experience. But this cannot be said to be something distinctive of man, as every living being is prone to seek pleasure and shun pain. So the *dharma* of man must be his unique possession. It is remarkable that man seeks pleasure but the thirst for it, is insatiable. What one craves for is not the pleasure which is punctuated with pain but that which is continuous, incessant and unlimited. In other words, man consciously or unawares, craves for the infinite pleasure i.e. Bliss (*ānanda*). Anything short of the infinite pleasure (*ānanda*), one remains discontented. Man's irresistible quest for pleasure and the consequent dissatisfaction with the fragmentary pleasure are together, indicative of fact that the *dharma* of man is to seek Bliss (*ānanda*). On the contrary, an animal rests

contented when a particular desire is satiated. For example, a hungry dog having eaten to its fill, hardly cares for an edible, however attractive and delicious it might be. But man's desire for pleasure is insatiable. The more one gets, the more one desires. Fulfilment of one desire, only reinforces one's desire, further. By virtue of possessing the human frame, one has the innate desire for infinite pleasure (bliss). So, seeking *Bliss* is native and is the constitutional necessity of the human species. The fact remains that one gropes about, discontented and agonised, as one is ignorant of the ways that lead to the attainments of *Bliss*. He could infinite pleasure be obtained from the things. finite? This can be had only by attaining the *Infinite*. Thus the *dharma* of man is rightly said to be *Bhngavad dharma*.

VISTĀRA

One needs to understand the nature of *Bhagavad Dharma* before seeking to be established in it. *Dharma* is said to be four-pronged (*catusput*), namely, *Vistāra* (expansion), *Rasa* (psychic flow), *Sevā* (service). *Tadsthiti* (cosmic stance). *Vistāra* signifies the continuous expansion of mind, until it gets metamorphosed into the cosmic mind. Man is more psychic than physical. Actions and achievements are only external expressions of one's psychic stance. As is the mind, so are the actions and so is the personality. With the progressive dilation of the human psyche, one begins to overcome the baser propensities, the narrow sentiments, insular views and finds oneself identified with a wider reality, in spite of oneself. *Isvara Pranidhāna* (ideation on the Great) is the sure means of expansion, leading to the ultimate stance. When one is established in the zenith point of *Vistāra* one becomes one with the Infinite. The finite awareness gets transmuted into the cosmic awareness, whereof one feels identified not only with his fellow beings but also with animals and plants, i.e. the rest of the creation. In other words, one becomes *neo-humanistic*

in outlook and action. *Neo-humanism* is the inevitable expression of the practice of *Vistāra*.

RASA (Psychic flow)

All humans have similar physiological structures. Spiritually, they partake of the nature of the same essence and hence, are non-different from one another. Nonetheless, every individual has his peculiar way of thinking and functioning. In this respect, no two individuals are identical. Individuals differ on account of the peculiar psychic flow. As every physical object emits light waves, every thought in the mind has its corresponding psychic wave¹. The cruder the thought, the shorter the wave length and subtler the thought, the greater is the wave length. The angle of vision, action pattern, aspirations and achievements of a person can be traced to the native psychic flow (*svarasa*). It is bound to be different, depending on one's place in the phase of *Prati Saincara* and the nature and quantum of *Samskāras* one has in stock. But the supreme subjectivity (*parama purusa*), has infinite wave length and obviously has no curvature. That is the Supreme-flow (*Parama Rasa*). The flow of the unit mind has got to be merged in the cosmic flow i.e. *Svarasa* has to be converted to *Parama Rasa*. The art of doing so is *Rasa Sāadhanā*. The practice of *Madhu vidyā* enables one to take everything with the ideation of the Great (*Brahma bhāva*)

SEVĀ (Service)

Sevā is the actional manifestation of *Vistāra* and *Rasa*. Real service consists in treating all expressions of the universe as the expression of the cosmic and serving them, as one would serve God, without any taint of selfish motive or gain. To *serve* must not be a means to any ulterior end but an end in itself. *Service for the sake of Service*. It is unilateral. Service, done with a view to gaining some

1. Determinable by Electro Encephalogram - EEG

reward, recognition or advantage, degenerates into *Commerce*. *Commerce* (*vyavasāya*) is bilateral, where something is given in exchange of some return, whereas *Service* is unconditional, unqualified and spontaneous. *Service* is the natural expression of true love, resulting in total identification with the object, loved. With the progressive expansion of one's *Mind*, one cannot but love and serve. To love and serve becomes the very nature of one's being. The nature of service differs with the demands or peculiarities of time, place and person. They are of four types : *Viprocita*, *Vaeshyocita*, *Ksetriyocita* and *Sudrocita Sevd*, which respectively consist in guiding the ignorant and the fallen, along the righteous path by examples and precepts; extending economic assistance to the poor and the deprived; use of physical force for the rescue and good of others and courting physical strain and discomfort for the well-being of others. These are different forms of external service (*viihyika sevā*). Service can also be internal (*āntarika*) when one serves one's *Ista* in meditation (*dhyāna*). *Ista* is the macrocosm and microcosm, in one. Hence, by *āntarika sevā*, mind gets purified and purged of the impurities and is made conducive for external service.

TADSTHITI (*cosmic stance*)

To be established in the supreme stance, is to be all and end all of the journey across lives. The supreme subjectivity (*Parama puriṣa*) is the nucleus around which all the finite existents revolve, knowingly or unawares. Real progress consists in lessening the distance between the *Shiva* (Supreme subjectivity) and the *Jiva* (unit-subjectivity). It is the human beings alone who are endowed with the consciousness and the capability to expedite the process by taking to Intuition practice (*sādhana*).

Man shares with animal, the instinctive drives like hunger, sleep, sex, fear etc. but remains differentiated from

them by virtue of his ability to pursue *dharma*. Devoid of *dharma*, one becomes as good as a beast² nay, worse than a beast, for to be beastly is natural for an animal but man degrades himself beneath his status as he is otherwise capable of pursuing *dharma*. Though *dharma* is taken to be one of the four fold ideals (*dharma*, *artha*, *kāma*, *moksa*) of man, it is hardly a distinct pursuit. It rather stands for certain basic principles or tenets that are regulative in character. *Artha* and *Kāma* when pursued in consonance with *dharma*, secures one *Moksa*, the supreme state of liberation. When one acts regardless of *dharma* one uses one's intellect for the propitiation of baser propensities. A beast is beastly but is, innocently so, but a human being bereft of *dharma* acts worse than a savage. Hence, *dharma* is to be pursued always and at all cost.³ One should practise *dharma* from childhood i.e. before it is too late.⁴ It is better to embrace annihilation by pursuit of one's own *dharma*; dreadful as it is, to follow the *dharma* of others, howsoever well discharged.⁵

In the generic sense, *Dharma* signifies the moral order immanent in the very nature of things and events. Both the macro and the micro-phenomena are subject to an inexorable order. Since, the ultimate good of the individual consists in living in harmony with it any attempt to upset the order is bound to recoil and spell harm. Conversely, one who seeks to protect it, is in turn, protected by it.⁶ One who is wedded to *dharma*, is sure to come out victorious.⁷

2. *Ahāra nidrā bhaya maethunaca*

Samānametad pasubhih narānām

Dharmohitesām adhikovisesam

Dharmenahinah pasubhihsamānam (Bhagavad Gita)

3 *Dharmah sadā kāryah.*

4 *Kaumare acaret Dharma*

5. *Svadharme nidhanam sreyaḥ, paradharma bhaynbhaha.*

6 *Dharma raksati raksitah*

7 *Yato dharma tato jaya.*

KNOWLEDGE

To know, is one of the prerogatives of the human species. *Knowledge*, is sometimes, used in respect of animals. Though it can meaningfully be said that the dog knows his master well, the elephant knows, playing foot ball ; such uses are peripheral and fall short of the paradigm use of the term. *Consciousness* manifests itself through cognitive, conative and affective faculties. As human beings are more psychic than physical, *Consciousness* is expressed more explicitly through the cognitive, conative and affective functions, i.e. through knowing, willing and feeling. *Knowing* is the most basic of the three functions because *willing* and *feeling* imply a prior state of *Cognition* or knowledge.

PERSPECTIVES

Discussion about Knowledge can be undertaken from various perspectives i.e. from the point of view of its Genesis i.e. *How do you know?*, Nature i.e. *what do you know?* and Limit i.e. *What can we know?* Empiricists trace the content of knowledge to Sense-experience. They seem to ignore the role of *Reason*, in making knowledge possible and are not explicit as to the very physical and psychic processes involved in the cognition of object. The rationalists on the other hand, underline the role of *Mind* and *Reason* in the knowing process, and underscore the role of *Sense-experience*. There are others who recognise the indispensability of *Sense-experience* and *Reason*, in producing knowledge. Though this eclectic approach is more comprehensive, it does

not enlighten us as to the precise role of the sense-organs and mind in the knowledge phenomena. The Intuitionists, on the other hand, vouchsafe for certain types of knowledge that fall beyond the ambit of ordinary modes of cognition because of the built-in limitation of *Sense-experience* and *Reasoning*. Against this back drop, it is worthwhile to see how Sarkar undertakes an in depth and exhaustive analysis of the genesis, nature and limit of knowledge. He appears to be in agreement with the oriental scholars who draw a distinction between the empirical and the transcendental, sensuous and the intuitive knowledge.

EMPIRICAL KNOWLEDGE

Empirical knowledge refers to the knowledge of the sensuous particulars. According to Sarkar, though the knowledge of the phenomenal world is initially given to us by sense organs, all the faculties are involved in acquisition of such knowledge. Knowing process begins with sense-object contact. Then, the sense-impressions are appropriated by a process of subjectivisation and all these become possible because of the permanent witnessship of the *self*. Thus, knowledge of an empirical object, though initiated at the physical level, it involves the instrumentality of the *mind* and *self*. The object of knowledge, be it a thing or sensation like, hot and cold, fragrance of a flower, a sweet or sour dish, or a melody, has its characteristic vibration. In other words, an object emanates certain inferential vibrations which are carried to the sense organs, which are verily the gateways of knowledge. The afferent nerves (the nerves that carry the incoming messages to the brain) carry these vibrations to the nervous system and leave their characteristic impression (in form of neural changes) in the brain. Up to this point, the whole process is physical. So, all that the sense-organs furnish, are only a plethora of stimuli, chaotic and unclassified. Though received, they are not perceived in the accepted sense of the term. Perception involves interpretation

of the bare stimuli by application of concepts resulting in a knowledge claim on the part of the individual, that it is such and such i.e. the flower is red, the song is melodious and so on. Thus, the synthetic function of the mind supplements the receptive activity of the sense-organs. The inferential vibrations having reached the nervous system i.e. the appropriate part of the brain, are transmitted to the apperceptive base of the mind (*citta*). Mind has two distinct chambers¹, the Subjective and the Objective. The distinction between the subjective and the objective, connote two distinct functions of the mind. For example, when there is the visual sensation of a peacock, the *citta* (constitutive of the objective portion of the mind) takes the form of a peacock. In other words, the objective-mind takes the form of the object and the ego, (*aham tattva*) has the cognition for itself and the individual says that *There is a beautiful peacock*. Therefore, Sarkar rightly observes that, '*Knowledge is the subjectivisation of the objectivity*'. It is significant to note that the individual can attend to one thing, at a given point of time. Though the external world is presented to the individual in its togetherness, with various kinds of visual, auditory, tactual, gustatory and olfactory stimuli, one can know only one object, at a time. Common experience reveals that if one is engrossed in reading a book, then the people talking around, the sound of the street carriage go unnoticed by him. But if a song is played at that time which is good enough to attract one's attention, then for that span of time one misses the lines of the book. This points to the atomicity of *citta*. In perceiving something, the ectoplasmic stuff is associated with the object and metamorphoses itself into the form of the object. The other stimuli waiting at the outer gate of the sense-organs are not received into the mind, as *citta* is already engaged in attending to different stimuli.

1. The term 'Chamber' is figuratively used

PRĀNAH AND CITTA

Citta becomes functional because of the vital energy (*prānah*). *Prānah* is the coordinated form of the ten different aerial factors (*vāyus*). The existence of *prānah* is a prerequisite for any sensory cognition or motor function of the body. Death occurs when vital energy (*prānah*) leaves the body. The steadiness of *citta* (the objective mind) also depends on the steadiness in the flow of the *prānah*, especially the inhalation and exhalation. The more irregular and unsteady, the breathing pattern, the more restless and unsteady is the mind. *Citta* expands and contracts along with the inhalation and exhalation. It is only in the period of contraction that *citta* receives the external stimuli. So, the more the period of pause or contraction, the greater is the capacity of the *citta* to receive and retain the impressions or information. That is why when the breathing process is rapid, it becomes difficult for the individual to concentrate, or recollect. So, in order to have proper control over the mind, one has to regulate the flow of vital-energy (*prānah*). That is the science of *Prānāyāma*. Knowledge accrues when the incoming impressions are received by the *citta* during the period of contraction. *Citta* in the expanded state, does not attend the stimuli because it can perceive the object by taking its form only in the state of stillness or pause. *Citta* is said to be predominantly static (*tamoguni*) because it has the tendency to take a definite shape. The characteristic feature of the static force (*tamas*) is that it imparts specificity or finite shape, to a thing or a thought. *Citta* is predominantly static. So *Prānah*, being associated with *citta* remains under the spell of staticity. This is how *Prānah* though essentially dynamic, becomes static when it functions in a particular body having been associated with a particular mind. For example, the sound waves of an orchestra are carried to the *citta* through the acoustic nerves by the help of vital force. At the same time, the light waves (*rupa tanmātras*) of the painting are carried to the *citta* via optical nerves

with the help of the same vital force. If the vital force is associated with *citta* in perceiving the painting, the sonic vibrations (*śabda tanmātras*) of the orchestra will not reach the ears and cannot be heard.

In the act of knowing, the sense organs receive the stimuli, the objective mind takes the form of the object but all this is done under the agency of the Ego (I consciousness) i.e. the subjective mind (*aḥam tattva*). It remains behind all sensory and motor functions of the organism. When *citta* takes the form of the object, it is the I that takes the *citta* as its object and says that I see *this painting*, I hear *this music*. *Prāṇah* is also associated with the functioning of the I as its vital-core (*maṛma*). The eyes see beautiful things, the ears hear beautiful melodies but because of *this prāṇah*, one has the sense of happiness and ecstasy. This is the vital-sense (*prāṇah bodha*). In other words, the physical vibrations carried through the afferent nerves are received by the *citta*, which is appropriated by the unit-subjectivity and because of this *vital-sense*, one perceives its essence. As a result, one feels the sweet melody of a song and the harshness of a scandal.

Citta is the subject in relation to the stimuli i.e. inferential vibrations (*tanmātras*). But in relation to the *I-consciousness*, it is an object. The *I-consciousness* (unit-subjectivity) is, in turn, an object in relation to the transcendental subject. It is like a frog looking at a mosquito, when the frog itself, is being watched by the snake as its object of prey and there is a peacock watching the snake to seize it as its food and there is fowler watching the peacock to hold it captive. In the *Bhagavad Gītā*, the distinction between the *unit-subjectivity* and the *supreme-subjectivity* is well brought out by the metaphor of twin birds (*dvā suparnā*), one bird sitting on the lower branch enjoying the dainty fruits and the other one, merely witnessing it from the above

MEMORY & RECOGNITION

Knowing consists in perceiving the object or stimuli at a given point of time but remembering consists in recreating or reproducing what has already been perceived. For example, to remember a discourse previously heard is to recreate the sonic vibrations in the objective mind (*citta*) with the usual functioning of I consciousness (*ahamtattva*) and Unit-subjectivity (*mahattattva*). *Recognition*, on the other hand, consists in relating an occurrent vibration with a similar vibration in the past. For example, to say that, *He is the same old friend*, is to say that the visual vibrations (*rupa tanmātras*) emanated from the physical structure of the person present, is similar to the visual vibrations already received before.

DREAMS, ILLUSIONS & HALLUCINATIONS

An object may be perceived even though it is not present. In dreams, for example, one has the experience of things and events, even though they are not really there. It is possible, because *citta* can take the form of the objects which do not exist but which have immediate or remote connection with real experiences. The distorted and sometimes absurd experiences in the dream, like being chased by a tiger, swimming across a flooded river in the frantic bid to save life, climbing on a steep hill, are not realities. But the components of the dream like a running tiger, swimming in a flooded river, climbing a mountain etc. are items in our day to day experience. All these bear out the importance of *citta*. It has the capacity to create and recreate vibrations. If there are objects corresponding to it, we take such perceptions to be real. Otherwise, the experiences, so undergone by the individual, are said to be imaginary, illusory or hallucinatory. Mental creations are those objects which are evoked by the subjective mind and retained within the objective mind. This shows that the subjective mind can take

up vibrations from the objective world or create an object within itself by converting the objective portion of the subjective mind into the form of the object.

MIND, BRAIN & PSYCHIC COMPLEXES

Perception, memory and recognition i.e. different cognitive processes, get substantially impaired when there is defect in the objective mind. Disorders in the objective mind cause psychic diseases. A mental disease is different from the brain-disease. Brain disease occurs on account of disorder or congenital defect in some part of the brain. The brain being partially damaged by disease or accident, the sensory or motor activities do get suspended partially or completely. But psychic diseases occur when there is defect in the process of *Subjectivisation of the Objectivity*. In such case, even though the brain or the nervous system is sound, certain abnormalities may appear. For example, there are some people who are under the strong impression that they are the object of conspiracy by one and all, even their near and dear ones. That makes them suspect even their intimate ones and benefactors. Such cynicism is so deep rooted that the individual cannot do away with it, despite persuasion and evidence, to the contrary. Different complexes like *Inferiority complex*, *Superiority complex*, *Defeatist complex* and *Fear complex*, appear solely due to the weakness in the objective portion of the mind. Such complexes are deterrents for psychic and spiritual progress of the individual. They hinder unfoldment of the latent potentialities and cause imbalance in practical living. A person entertaining inferiority complex cannot come out with his best because of inner reluctance or half hearted mind. This, leads to psychic defeat. One of the secrets of success is the firm determination that *I must succeed in my mission*². It drains out inner vitality, dulls the sense of initiative and spontaneity. *Superiority complex* makes one oblivious to one's limitations and nurtures self-cleated

² *phalishyati in visvāsa sidhiṁ prathamā laksanam*

illusion. Over estimation of one's capabilities creates imbalance in the individual and collective life. **Psychic** disease may take different other forms, prejudicial to healthy living. The source of the malady, is the objective mind. Hence, the cure for a psychic disease consists in strengthening the objective mind which is possible by exposing oneself to right philosophy, cultivation of rationality and above all, through sustained Intuitional practice (*sādhana*).

SENSORY AND MOTOR ORGANS

Sensory organs initiate the process of cognition, by receiving the vibrations, emanated from the object and transmitting them to the *citta*. This is the beginning of *Subjectivisation*. When the object is perceived, message is carried through the afferent nerves, which is transmitted to the motor organs to act appropriately. The efferent nerves carry the outgoing message from the mind, to the motor organs. Mind operates in the external world through motor organs. As motor organs seek to give shape to the thought of the mind, they are predominantly mutative (*rājasik*). The sensory organs are predominantly sentient (*sāttvik*) because they receive the subtler emanations (*tanamāstras*) from the object. *Citta* which is prone to take a definite shape according to the form of the object is predominantly static (*tāmasik*). According to the relative dominance of different forces of *Prakṛti* (*guṇas*) the sensory and motor organs can be classified as sentient, mutative and static. Among the sense organs, the ears and skin are predominantly sentient (ear is extremely sentient as it receives the subtlest form of vibration i.e. sound), the eyes are mutative, the nose and tongue are static. Among the motor organs, the vocal cord and hands are sentient (the vocal cord is more sentient as it gives expression to internal ideas), the feet are mutative and the anus and the genital organ are static.

SELF-KNOWLEDGE

In empirical knowledge, the objective portion of the mind (*citta*) takes the form of the object and subjective portion of the mind witnesses it and all these take place because of the existentiality of the *self* i.e. transcendental consciousness, which accompanies all cognitive processes, i.e. perception, inference, memory. etc. The difficulty arises when one seeks to know the *self*. There is the apparent paradox with regard to the knowledge of the *self*. The *self*, being the transcendental subject, is presupposed in all acts of knowing. So how can the very subject i.e. the very means of knowledge, be the object of knowledge? On the other hand, it is claimed that the *self-knowledge* is the highest knowledge, because it is by knowing the *self*, that everything is known. All other forms of knowledge are mere shadows i.e. the umbra and penumbras of real knowledge. In empirical cognition, the object of knowledge is extrinsic to the knowing subject and therefore it involves the subjectivisation of objectivity. Here *citta* has for its object, something external. The peculiarity of *citta* is that it assumes the form of the object it knows. When the object of knowledge is the *self*, the epistemic phenomenon is radically different. As mentioned before *citta* is the object, in relation to *Ahamtattva*, *Ahamtattva* is the object in relation to the *Mahattattva*, which in turn, is an object in relation *Ātman* (self). Hence, there is the prime facie oddity of *the object knowing the subject*. For *cirra*, knowing consists in becoming the object. Self is the subtlest of all existence. *Citta* is cruder than *Ahamtattva*. *Ahamtattva* is cruder than *Mahattattva* and *Mahattattva* is cruder than the *self*, (witnessing consciousness). Hence, knowledge of the *self* would involve introversion of the objective portion of the mind. In the attempt to know the *self* the *citta* becomes subtler and subtler, until it becomes the *self*. In other words, *citta* can know the *self* only by becoming it. In knowing a finite object, *citta* assumes a determinate form. So, the knowledge of *self* becomes possible only when

citta becomes the *self*. So, *Knowing* here, consists in *Becoming*. The *Unit consciousness* (*jiva*) can know the *Cosmic-consciousness* (*Shiva*) only by becoming it.

All cases of knowing involve *Subjectivisation of Objectivity*. It means that the object of cognition has to be assimilated within. The degrees of truth depends on the degree of assimilation. The process of assimilation (*ātmasthikarana*) is completed in three stages, namely, *Ava-ātmasthi karana* (superficial assimilation), *upa-ātmasthikarana* (psychic assimilation) and *Samyak-ātmasthikarana*. In sensory cognition there is superficial assimilation of the inferential vibrations (*tanmātras*) emanated from the object and received by the sense organs according to their capacity. One's knowledge about the object is confined to the external vibrations received by the sense organs, assimilated by the *citta* and witnessed by the *I-consciousness*. In sense perception, there is always the possibility of error. It may be due to the defect in the receptive organs or the epistemic handicaps, preventing an effective sense-object interaction. Similarly, all inferences are fallible in principle, except deductive inference, where the conclusion does not add any content to the premises as they are already contained in them. Such is, also the case with knowledge, derived from *Authority*. Something does not becomes true simply because it is certified by the *Authority* but because it is really so. Hence, such knowledge are always open to validation or invalidation in the light of facts. *Ava-ātmasthikarana* yields knowledge about the object, only from a particular perspective. Therefore, they are relative and open to sublation or falsification. There is another mode of knowing where one knows the object by entering into the innermost core of the object. Here, one goes beyond the *tanmātras* and knows the object by assimilating the psychic vibration of the object. This is characterised as *Upa-ātmasthikarana*. Everything, living or non-living, is a metamorphosed form of the Supreme

consciousness. The gamut of creation is nothing but the creation of the cosmic *mind*. Hence mind is dormant in everything animate or inanimate. Those who are psychically developed can know the object by perceiving the psychic throb *within* the object, be it a material body, plant, animal or a human being. The knowledge obtained through such interactions are much more intimate, complete and infallible than knowledge available through sense-object interaction.

But in case of knowledge of the self there is neither assimilation of *tanmātrik vibrations* because there is no tanmatra-emanating object, nor is there the psychic assimilation because the *self* is beyond mind. Hence, the only way for the *mind* to know that, which is beyond it, is to metamorphose itself to the subtlest entity. *Mind*, in the process of knowing the *self* gets dissolved and becomes the *self*. The *self* is nothing other than the pan-consciousness (*Brahman*) which lies quiescent in every structure and is the eternal witness of all the cognitive, conative and affective functions of the individual and the collectivity.



ACTION

Act one must. Inaction or non-action is neither possible nor desirable. Our very existence (practical exigencies) demands that we must act. If someone prefer not to do anything at all and abstains from the necessary and obligatory actions, it would be deemed as a case of *bad action* rather than *non-action*. A healthy individual and collective living, calls for right action on the part of the individuals.

ACTION AND EVENT

Action is different from *Event*. Event is causally determined, whereas, an Action is determined by the *Intention* and *Will* of the human agent. In other words, an *event* is explained in terms of causal antecedents whereas the *action* is explained in terms of reason, purpose of the doer. But both *action* and *event* can be treated on the same par, in so far as their occurrence generate certain inevitable consequences. The truth that, *Every action has its reaction*, is not only true of natural events but also of human action. The sole difference between *action* and *event* consists in the fact that actions are caused by human agents whereas *events* have non-human factors, as their causal determinants.

ACTION AND BONDAGE

As every *action* has its inevitable consequences, the doer of the action remains bound to its consequences. As

you sow, so you reap, is the time honoured maxim that expresses the law of *Karma*. *Karma* implies the *karmic* - bindings. In other words, in performing the act, the agent enters into the action-reaction nexus and thereby, becomes bound to undergo the consequences of the action. The law of *karma* does not preclude the role of *free-will*. Agent is free to act as he wills, but the *action* having been performed, one is not free to prevent the consequences. That is to say, there is room for choice and freedom in performing an action. But strict determinism prevails in respect of the fact that the performance of an action brings in its wake certain inevitable consequences. It is significant that not only physical actions but also psychic actions have their corresponding reactions. All actions have their origin in the mind. The agent's intention to do the act does invariably precede the real action. Often, the action does not take place either because the agent restrains himself from doing it or because of circumstantial constraints which prevent the action from taking place. The very thought of doing the act, makes some difference to the individual as well as to the surrounding. One is, therefore, advised not to harm others even in thought. To harbour an evil thought against someone is to wound *him/her* in the psychic plain. Conversely, ones' good wishes and blessings for another are said to contribute to his good fortune. The reason might be that to think is to generate certain thought-waves. As is the thought, so are the psychic waves, and so shall be the effects on the person to whom they are directed.

Thinking is a form of action, even though it does not involve any motor-operation. Thinking something or desiring something has its characteristic reactions. For example, one may wish very much to be a singer but due to circumstantial handicaps one fails to fulfil ~~these~~ desires. In that case the reactions are stored in potential form i.e. in form of *samskāras* (reactive momenta). The *samskāras* are

nothing but the unrealised reactions (reactions in the potential form), awaiting the opportunity to get themselves fructified. This explains the concept and phenomenon of rebirth. If the reactions of the actions, already performed, are not exhausted in ones' life time, one has to be reborn to undergo consequences in the succeeding lives. Certain actions have their immediate reactions. For example, food poisoning might make one sick immediately. Certain actions have reactions after a fairly long interval. For instance, smoking might cause cancer in the lungs after a long span. Similarly, there are actions, the consequences of which are to accrue after a pretty long time, say, after fifty or hundred years. For example, torturing an innocent, murdering a person secretly, are actions, the reactions of which may have to be undergone by the agent either during the present life span or after a long interval. The exhaustion of the *samskāras* depends on the time, place and person. In the above case where the reactions are to take place after, say, hundred years, the agent obviously, does not remain there to undergo the consequences. Hence, one has to suffer the consequences of the vile deeds in form of great physical deformity, ailment or psychic agony in later life. The person in the next birth might be leading an absolutely righteous life. In that case, one wonders; ***how is it that such a pious soul has to court such ignoble consequences?*** In fact, the explanation of the apparent anomaly is to be found in the previous life which neither the individual remembers nor is perceived by the ordinary mortals. Thus, the doctrine of *Karma* explains certain facts which are otherwise unexplainable by the natural, psychological and social laws.

ACTION TYPES

Actions are classified into three categories: (a) *Prārabdha* : referring to actions which come as a result of the reaction of the actions of the past life. (b) *Kriyamāna* : the actions, the reactions of which are exhausted in the same

life; and (c) Sancita : the actions, the reactions of which remain in potential form, awaiting their actualisation in the succeeding lives.

This explains the inexorable law of *karma*. No wicked action goes unpunished and no virtuous action remains unrewarded. The karmic effects cannot be avoided or neutralised by prayer or propitiatory rites. The actions good or bad, have their appropriate reactions which are to be undergone separately. It is mistaken to think that the consequences of the evil deeds can be compensated or neutralised by the results of good deeds. If this is so, i.e. hypothetically if the number of good deeds and bad deeds are equal; one shall have nothing left to experience. But it is not the case. The reason is that every action has the backing of the mind. Mind acts under the sway of the *vr̥ttis* (propensities). A *vr̥tti* is nothing but the distortion of mind. It is *vr̥tti* that makes mind functional. The incentive for action is nothing but the urge to realise a *vr̥tti*. So each action indicates a distortion of the mind which is restored to its normal state only when reactions of the actions accrue. Therefore, each action has its distinctive reaction i.e. a characteristic way of putting the mind in its native state. This explains why one has to undergo the consequences of good and evil deeds, separately.

THE REACTIVE MOMENTA (*SAMSKĀRAS*)

It is important to note that only by intuitional practice (*sādhana*), one can either accelerate or slow down the duration and mode of exhausting the reactions (*samskāras*). The total quantum of the pleasure and sorrow remaining the same, only the time required for experiencing them can be either increased or decreased. It is as good as paying back the debt, either once or by several small instalments. If one has to reap the reaction of an action by an accident, one may have to undergo it by a number of small incidents, causing

physical pain or psychic agony. Those who do intensive *sādhana* are found to have uninterrupted suffering. It is so because, in their sustained attempt to attain emancipation, they exhaust their samska'ras in quick succession. It is like, going by train from one place to another. Of course, one has the cross all the stations irrespective of the train one boards. But if one moves by a fast running train, one is sure to cross the stations in rapid succession. It is observed in the life of the Maha'kaulas that they can absorb the samskdras of the lesser mortals. But in that case, it is seen that they court suffering for the *samskāras*, which they have appropriated for themselves.

COSMIC ORDER (RTA)

All these bear testimony to the order or harmony immanent in the cosmos. Order is discernible not only in the natural events but also in respect of human action, termed as moral order (rta). There are systems which postulate a supernatural agency as the custodian of the moral order. Vaisheshikas speak of Adrsta and the theistic schools take God to be the creator and preserver of the moral order. God is construed as the ultimate dispenser of the reward and punishment. But Buddhist and **Jaina** thinkers speak of the Order, without any supernatural being. According to them, order is immanent in the very nature of reality. In the Upanishads, the natural and the moral order is conceived as Rta. The immanent cosmic order explains the inviolability of the natural and moral laws. All events and actions have their determinate consequences. Hence, any attempt to neutralise or obviate the consequences of someone else's action by virtue of one's *Sādhana*-begotten power, amounts to undue intervention in the divine law. Such actions are obviously blasphemous and have consequences detrimental to one's psycho-spiritual progress, whereas the actions that are in keeping with the cosmic order are meritorious.

BONDAGE AND LIBERATION

Now the moot question is, if to act is a must and actions have their inevitable bindings, one shall remain bound to the cycle of birth and rebirth, with hardly, any possibility of emancipation. If one has to come again to live one's *Prārabdha* karma, one not only reaps the consequences of the past actions but also performs fresh actions that bind one to the next birth. This *prima facie*, suggests that, Karma is incompatible with Redemption (*mukti*). But Karma Yoga advocates that, it is only by karma that one can escape from the cycle of birth and rebirth and obtain liberation. To understand this, one has to cogitate upon the dynamics of *action*. There are three distinct components in every action, viz., the Agent (the performer of the action), Action (physical or psychic) and the Consequences. Action and reaction form a causal nexus. How is it that the agent remains bound to the consequence? It is because the agent, in performing an action, becomes a part of the action. Divested of human factor, action is nothing but an event. In doing an action, the agent has not only specific intention or goal to achieve, but also that, he considers the action to be his own. In intending and doing the action, the individual obviously considers himself to be the agent and the action, to be his. This being so, the consequences, good or bad, are appropriated by him, unto himself. Actions have their inevitable consequences. So in owning the action, one owns the consequences also. As a result, one remains bound to the dualities of happiness and sorrow, elation and disappointment, depending on whether the consequences are agreeable or disagreeable, good or bad. All actions are intentional (goal-directed). The desire to achieve something, prompts one to act. So, there can hardly be a *desireless*-action. Actions, having been performed, their consequences can hardly be obviated. Action and reaction constitute the inexorable nexus. What makes the individual bound to the nexus is the sense of *Agency* (*kartābhāva*). Since, the

individual posits himself as the doer, the consequences become his. That is how, the agent becomes an integral **part** of action and thereby, becomes inescapably bound to the consequences. After all, the actions and the consequences are, obviously, the two stages of the same phenomenon. So, the only way to extricate oneself from the action-reaction nexus is to suspend the sense of agency or doer ship (*kartābhimāna tyāgah*). But how can one cease to think oneself to be the doer when one actually does the act? In that case, who is the agent? and what is the status of the individual? The answer is: the individual should consider himself to be a mere instrument, in causing the action. He does the work simply because it is demanded by practical exigencies or rational considerations. Actions have to be performed either, because they are necessary for the preservation of the individual or collective body. All actions should aim at the preservation and the promotion of the cosmic order. The individual, being a **part** of the totality, an action which appears to serve the individual, is also an act, in the direction of preserving the holistic order. **All** created beings have their birth, growth, decay and eventual extinction. It is the Supreme consciousness that is immanent as well as the transcendent agent of every thing. The individual, on account of his ignorance, mistakes the psycho-physical complex to be the doer. When one realises the truth that the real self or the doer is none other than the Supreme subjectivity (*Brahman*), one considers the psycho-physical complex as a mere instrument that wills and acts, at the behest of the Supreme-subjectivity. So the ultimate doer ship of all actions is attributed to a Lord or God who is the ultimate cognitive, conative and affective agent. He is not only the doer, but in the form of the immanent order, makes the reactions accrue to the actions. So having suspended the sense of doer ship, one has to consider oneself as mere instrument in the hands of the Lord to fulfil His desire. All that one ought to cherish is to make oneself an able instrument.

Since the actions are not one's own and Lord is verily the agent, one does not have the desire for the fruit of the action (*phalākāṃksā tyāga*). The individual has to operate with the ideation that since he is not the agent, the consequences are not his. Hence, there is no room for happiness or disappointment. There is also another reason for relinquishing the desire for consequences. One has right to action, not the consequences. The consequences necessarily follow the action. Since consequences come irrespective of our desire, or wish, there is no use rejoicing or brooding over the consequences.

This eventually leads one to *surrender (samarpana)* all actions to *Brahman*. Since actions are His (Lord or God), the consequences are also His. So in that case, all actions become veritable sacrifices (*yajna*) or offering to the *Parama Purusa* (Supreme-subjectivity). An *action*, performed with the ideation that He is the *Agent, Action*, as well as *Consequence*, is an instance of *Niskāma Karma*. It takes one to the state of desirelessness. It is a state where the reactions of the actions do not accrue to the individual who posits himself as the mere instrument in the hands of the supreme agent, thinks oneself as a mere cog in the cosmic wheel and a small tune, in the cosmic symphony. Thus, one finds that *Karma* binds, when performed in ignorance, i.e., when the individual has the false sense of agency by arrogating himself as the doer. But the same action performed with right ideation proves to be liberative. *Karma Yoga* is nothing but the art of doing action.¹



1. *Yoga karmasu kausalam (Bhagavad Gita)*

DEVOTION

In orthodox Indian scriptures Knowledge (*Jnāna*), Action (*Karma*) and Devotion (*Bhakti*) have been conceived as three distinct ways of attaining *Godhood*. These, *prima facie*, correspond to the cognitive, conative and affective faculties in human beings. But in some quarters, *devotion* is treated not as a way, but as the very goal of spiritual pursuit.

PASSION AND DEVOTION

Things, animate or inanimate, bear attraction for each other. The native affinity between any two things is due to the fact that the whole creation is the manifestation of the supreme-consciousness. In course of mundane transactions human beings feel attracted to certain objects and repelled by some. They tend to love those that generate agreeable feelings (*anukula vedanā*) and seek to hold unto them. This love for the *finite* is Passion (*kṛīḍā*) or attachment (*Hsakti*). Unlike *passion*, *devotion* signifies love for the *Infinite*. *Passion* and *Devotion* are mutually antithetical. Gratification of passion yields pleasure (*sukham*) that are finite, discontinuous and punctuated with pain. Pleasure ensues when mind is extroverted and gets attached to the object sought for. In devotion, the object of ideation *being* Infinite, the agreeable feeling obtained therefrom is infinite and uninterrupted. One attains Bliss (*ānanda*) when the propensities of mind are introverted and made to flow in the direction of the Infinite or God. *Rukṣi* means attachment. *Anurakti* means attachment

to an object, having understood its meaning. It is of two types *Aparānurakti* and *Parānurakti*. The former denotes attachment for the finite and latter, attachment for the infinite.

PUSTI MĀRGA AND RAURAVA MĀRGA

The process by which passion (*aparānurakti*) is transformed to devotion (*parānurakti*) is the path of excellence (*pusti mārga*). That is the Yogic way, the way of the Intuition practice (*sa'dhana*). It is the fundamental wont (*dharmn*) of human beings to seek infinite pleasure (bliss). This has to be distinguished from the path of Hell (*raurava ma'rga*). 'Hell' is symbolic of the state degeneration that hinders and retards the progress to the destined goal.

WHAT IS DEVOTION?

Devotion is ideation on God, neither eulogy nor worship.¹ The devotees see Lord in everything and treat everything as manifestation of the cosmic. For the devotee, the diversities do not exist. Devotional sentiment, goads one to love everything as the veritable expression of the Absolute. Devotion as a cult, teaches the art of sublimating the love for the finite into love for the Infinite. When this becomes spontaneous and a part of ones nature, devotion becomes the very mission (*brata*) of ones life. This results in constant remembrance of the Lord and an exclusive preoccupation with Him.

The latter part of the verse tells us what *devotion*, is not. Devotion is not extolling the virtues of God in the form of analogies and hyperboles. The reason is that God has infinite virtues and each virtue is infinite, in its semantic import. All descriptions are made in terms of predicates or categories and have finite connotation. Hence, any attempt

¹ *Bhaktirbhagavad bhāvanā na stutimārcanā*. 3.12, *Ananda Sūtram*

to describe the Indescribable becomes an exercise in futility. As far as the Infinite is **made** amenable to verbal description, it is finitised. The institution of worship is not to be encouraged. The practice of worship involves physical offerings like flower foliage and oblations to God. This amounts to offering things to God, who rightfully owns everything, nay who, virtually, is every thing. It should be always remembered that God, being formless and non-physical, does hardly need propitiation in terms of physical offerings. The display of *devotion* in form of ostentatious rituals, are very often, divested of sincerity. This is termed as *Vaedhi Bhakti*. It is devotion of an inferior kind.

CULT OF DEVOTION

Devotional ideation has its unmistakable expression in the behaviour and conduct of the devotee. Love for God manifests in form of love for the creation. Nothing or nobody is an alien. Everything and everybody becomes one's kindred. The devotee gets imbued with surging love for the animate and the inanimate. To serve the **Universe** tantamount to serving the Lord. To love, becomes one's nature, *to serve* becomes one's mission. The exclusive attachment for the Lord results in the detachment (*vaerāgya*) for the rest. *Rāga* means colour. To be a *Vaerāgi*, is to be devoid of *Rāga* i.e. to be decoloured. Every object, when ideated upon leaves its characteristic colour or impression on human mind. To be **decoloured** is to be immune to the attractive spell or sway of the object. In fact, the love for everyone and everything amounts to attachment for no one and nothing, in particular. This results in real detachment. In fact, infinite love and infinite detachment are one and the same.

The devotee should remain above four complexes-

Inferiority complex, Superiority complex, Fear complex and Defeatist complex. Vanity is bad but the vanity that we are the offsprings of the Cosmic² is worth cultivating. Thus, there is no room for entertaining inferiority complex. The devotee, on the contrary, moves with his head erect, opposing all that are injudicious, unethical and anti-divine; identifying himself with the suffering, disadvantaged and the deprived, radiating compassion not only for fellow human beings but also for the flora and fauna. The devotee is not a victim of the superiority complex either. Everyone is treated with honour and dignity. Every particular is potentially divine, awaiting actualisation. Devotees fear none, for they have taken refuge in that entity, which *Feur* fears, and work with the spirit of optimism. The *Divine*, being ones unfailing friend, there is no feeling of defeatism. Rather one moves with zest and zeal. For an ardent lover of God, praise and malice, tears and laughter hardly make any difference. One feels the divine, in a budding rose as well as in the deadly lightening. Everything is God-sent. So the devotee remains unaffected by the dualities of pain and pleasure, exhibiting unusual endurance at the visitation of stress and storm.³ For a devotee, nothing is repugnant and ignoble. *Parama Purusa* resides in every object. Nothing is detested. To hate the manifest action is to hate the Lord. So the devotee finds himself one with the neglected, the lowliest and loves those who are unloved and ridiculed.⁴

SURRENDER (PRAPATTI)

The cult of devotion is based on the doctrine of *Prapatti*. *Praputti* is derived from *Pra + Pat + Ktin* which means to *surrender*. Whatever happens is ordained by the Lord. He is the real agent of all actions. **Human** endeavours are set at naught, when they are at variance

2. *Amrutasya putrah*

3. *Taroriva sahisnunām*

4. *Amāninām mānadeyam*

with the *Cosmic-Will* but they attain fruition, when they are in consonance with it. One should consider oneself as an instrument, fulfilling the design of Providence. The so called attainments become worth nothing, if they are not backed by devotion i.e. love for the supreme. A zero, by itself, has no value but its value is increased ten times, when preceded by a number. An electric bulb gives illumination so long as it is in contact with electricity. The moment the contact is lost, the bulb remains no better than an ordinary piece of glass. Similarly, the so called achievements of life, otherwise insignificant, assume profound significance, when imbued with the devotional sentiment.

DEVOTION - THE QUINTESSENCE

The ways or *Action* and *Knowledge* are inadequate by themselves. Action (*karmu*) without devotion, degenerates into mere movement. Bereft of *devotion* the individual, while performing action, might be led to imbibe the sense of 'doer ship' for oneself and thereby remain bound to the reactions of the action. But when the sense of *agency* is suspended and attributed to the supreme subject, one remains liberated from karmic bondage. *Action* without *devotion* generates bondage, whereas *action* with *devotion* proves to be liberative. The movement of human mind is systaltic. It moves through periods of speed and pause, at alternative intervals. In the moment of pause, unless supplied with a loftier ideation, it tends to degenerate. Ideation on the goal imparts a sense of direction to human endeavour. Similarly, knowledge without devotion amounts to mere information devoid of sense and significance. Knowledge pursued for the sake of knowledge, neither benefits the knower nor the society. Moreover, one is likely to have a sense of superiority complex and vanity, thereof. That is why in the *Upanishads*, knowledge has been categorised into *Para*

and *Aparli*. The latter takes us to darkness and the former, to the kingdom of light and bliss. Though *devotion* has been extolled as the most potent way to the destined goal, it is not incompatible with the way of action and the acquisition of knowledge. Rather, devotion backed by right knowledge facilitates the march to the goal. Penance without devotion is sheer straining of the physical and psychic body leading one nowhere. Yoga, without devotion is a mechanical artifice yielding no tangible dividend. *Yoga* leads to the suspension of propensities but in the suspended state, the mind must be directed to flow with the devotional rhythm with *Parama Purusa* as the goal. Mind is inherently dynamic. After complete withdrawal of mind, it has to be provided with a goal and thereby, a direction. The goal is the *Supreme*. Without it, the mind tends to relapse to the world of physicality.

RASA SĀDHANĀ

Human beings represent a definite stage in the ladder of evolution, in the process of *Prati Saincara*. But there is great chasm between the attainment of human form and the attainment of final union with *Parama Purusa*. Seen in this perspective, *devotion* can be defined as the accelerated rhythmic flow. The flow is nothing but the movement of the unit towards the cosmic. Each entity is unique on account of the characteristic flow. Everything has its own *Rasa (svarasa)* i.e. the native flow.

Bhakti introduces rhythm (*chhanda*) into the flow (*gati*). In order to rhythmize the flow of the unit mind, it is to be attuned to the cosmic flow (*parama rasa*). *Rhakti* helps in converting the *Svarasa* into *Parama rasa*. In other words, *devotion* facilitates the *Rasa Sāadhanā*. The rhythmic speed of the unit-self is accelerated either because of the attraction of the macro-cosmic nucleus or

because of the intuitional practice. When *Parama Purusa* becomes the focal point of one's concern, the radius between the microcosmic and the macrocosmic nucleus, decreases very fast. *Bhakti Sādhana* is otherwise termed as *Rasa Sddhand*, as it enables one to convert the *aesthetic attraction* to *supra-aesthetic attraction*. In aesthetic attraction one falls in love with the physical objects, as they are felt as different inferential expressions of the cosmic, but in *supra-aesthetic attraction*, the macrocosm draws the microcosms through His ectoplasm. In the case of the former it is the objects that attract and in the latter, it is the God beneath the object that becomes the source of attraction. It is the *Krsna* (that which attracts).

The march of the unit mind can be sustained and accelerated only when the rhythm in the objective world is in consonance with the rhythm of the subjective world. *Bhakti sādhanā* calls for the psycho-spiritual orientation of the individual. This is facilitated only when the circumstances around, are congenial. Devotion is the life-force of the devotee⁵. To be without it is to cease to be human. This has to be protected against the onslaughts of materialism, dogmatism and has to be carefully nourished by creating a favourable socio-economic condition. Subjective evolution is possible only when there is a balanced and harmonious growth in the physico-psycho-spiritual realm. This necessitates the establishment of *Neo-humanism* in the socio-economic plain.

TYPES OF BHAKTI

Devotion is of three principal categories, (a) *Samānyā Bhakti*, (b) *Gaund Bhakti*, and (c) *Mukhyā Bhakti*. *Sāmānyā Bhakti* denotes the natural tendency of the human mind to be attracted to anything great and noble.

5. *Rhakti bhaktasya jivanam*.

The sense of awe and wonder, feeling of exhilaration at the sight of things grandiose, is the result of *Sāmānyā Bhakti*. One yields before a person of greater height. Such tendencies are spontaneous. Even animals do possess it. *Gaunā Bhukti* refers to the aesthetic attraction or emanational attraction. *Gaund Sddhakas* practise devotion according to their *Samskāras*. They work under the influence of the *Gunas*. Depending on the preponderance of a guna *Gaunā-bhakti* appears in three forms. (i) *Tdmasik hhakti (static devotion)*. Here, the devotion is actuated by *tāmasik* propensities like jealousy, vanity, hatred, violence, etc. Such a devotee does not seek to attain God but invokes Him, only to gratify one's selfish ends. (ii) *Rājasik Bhakti (mutative devotion)*. Finite pleasures, finite possessions are the object of *Rdjasik* devotees. Here, the *sādhakas* pursue their goal only to promote mundane welfare. They are oblivious of the truth that to secure *Bliss* is one's *Dharma* and it can hardly be had from finite objects. Goal is lost sight of, when the aspirant gets enamoured by the lures of physicality. (iii) *Sāttvik Bhakti (sentient devotion)*: The sentient devotees are the real seekers after salvation. They engage themselves in righteous deeds and pray God to be liberated from the shackles of *Karma* i.e. cycle of birth and rebirth. They seek salvation from God but not Godhood forgetting that salvation can be attained only by attaining Godhood. (c) *Mukhyā Bhakti* is the highest grade of devotion. Here the aspirant is not under the influence of the *Gunas*. Hence, it is termed as non-attributional devotion (*nirguna Bhakti*). The devotee is imbued with the love for the Lord. One is consumed, as it were, by the longing for the Supreme. There are two distinguishable stages of non-attributional devotion. (i) *Rāgānugā Bhnkti*. The devotee loves God because in thinking of Him and doing His work he derives unalloyed pleasure which cannot be had otherwise. This is not the

highest kind of devotion as the duality between Lord and the devotee still persists. (ii) ***Rāgātmikā Bhakti*** : Here, one thinks and lives for the Lord. To please the Lord, becomes the sole concern, howsoever painful it might be. Such devotees breathe, live and die for the the Lord. When this ideation gets intensified, one loses sense of identity. What remains is only the Lord. This is ***Kevalā Bhakti***. Such state of devotional stance is non-causal (*ahetuki*). One gets this only by the grace of the Lord. One can never deserve it by virtue of one's Yogic exercises and austerities.

STAGES OF REALISATION

The ultimate reality is of the nature of ***Pure-consciousness***. It is impersonal because ***personality*** smacks of finitude and imperfection. But in the moments of extreme decadence the Supreme-subjectivity (***Parama Purusa***) appears in physical body as ***Tdraka Brahma***. Though the advent of ***Tāraka Brahma*** becomes imperative because of the social exigency, it is the wish and ***samkalpa*** of the Lord that makes His advent, a reality. Only the people with awakened spirituality, are able to know the advent of the Great. In the realm of spirituality they experience different stages of realisation. There are six distinct stages namely ***Sālokya***, ***Sāmiptya***, ***Sāyujya***, ***Sārūpya***, ***Sārsthī*** and ***Kaevālyā***.

Sālokya state consists in the realisation that one has come to this Earth in a time when ***Parama Purusa*** appears, embodied. The spiritual aspirant deems it a grace of the Lord that He has brought him to the earth exactly in a time, when He chose to appear in physical frame. In ***Sdmipyā*** the aspirants, by virtue of their developed ***samskāras*** and devotion, come in proximity with the Lord and are blessed to have intimate exchanges

with Him.⁶ In the state of *Sdyujya*, one is graced to have the closest contact with the Lord, even touching His body and interacting with Him as one would do with one's near and dear ones.⁷ In the state of *Sārupya* realisation, one perceives Him in **all** forms, and expressions. One may attain this state by becoming His closest and the most intimate companion.

The scriptures delineate different modes of devotional stance. In *Vātsalya bhdva* one thinks of the Lord as one's offspring, like *Yasodd*. In *Sakhā bhdva* one thinks of Lord as one's inalienable companion, typified by Arjuna's relation with Lord Kṛṣṇa. In *Ddsya bhava* one considers oneself to be the humble servant of the Lord, expressed in the devotion of *Hanumana* for *Shrī Ram*. In *Rādhā Bhava*, the devotee sees the Lord as one's consort, taking oneself as an integral part of the being of the Lord. *Rādhā Bhāva* is construed to be the highest kind of the devotional relationship where one experiences the consuming love for the Lord, the very life-breath; permeating every part of one's being, so lucidly exemplified in the portrayal of *Rādhā* and ocularly demonstrated in the life of *Meerabai*. One may also realise Him even if one becomes a hopeless sinner. Such people take *Parama Purusa* as their inveterate enemy and get obsessed with Him, eventually courting either insanity or death. For instance, *Kamsa* looked upon *Kṛṣṇa* as a formidable foe. Consequently, just one before his death,

6. Many people who came to Lord *Kṛṣṇa* of *Vraja* had **this** realisation of *Sānipyā*, and they were very ordinary, very common people. But those who had the privilege to come into contact with **Partha** Sarathi Kṛṣṇa were either educated people and great saints, or kings and dignitaries, P-15, **Namami** Kṛṣṇa **Sundaram**.

7. Most of the people of *Vraja* enjoyed the realisation of *Sāyujya* of Lord Kṛṣṇa of *Vraja*, for they had dined, sung and played-the flute with Him..... only **Arjuna** the third of the five Pandava Brothers, was blessed with this realisation. Ibid. P-16

he saw *Kṛṣṇa* everywhere. In *Sārsthi*, the devotee feels one with the Lord. Unlike *Sdrupya*, wherein the devotee feels the exclusive existence of the Lord everywhere, in *Sārsthi*, one feels oneself to be one with the Lord. Nonetheless, a duality persists between the devotee and the Lord and the devotee enjoys the ecstasy of being one with Him, feeling Him in every breath, thinking of Him in every thought, living for Him in every action. *Kaevalya* refers to the highest state of devotional realisation wherein one loses one's identity and feels the existence of Lord only, Only *thou exists 'O', Lord*. This marks the consummation of the lives of penance and devotion. In the *Vaesnava* cult however, *Sārsthi* is the *Summum bonum*. The devotee does not wish to be one with the Lord, as that would deprive him of the bliss of longing for Him, living for Him. One pines to be born again and again, in order to live His ways and do His mission.



MIND AND YOGA

There have been wide ranging controversies as to the nature and status of *Mind*. Some consider mind as a substance and view mental events as autonomous and parallel to physical events. This is the substantive view of mind. Philosophers like **Descartes**, **Spinoza** and **Leibnitz** assume the substantive nature of mind. In their attempt to spell out the relationship between body and mind they arrived at three different answers viz. *Interactionism*¹, *Parallelism*² and *Pre-established harmony*³ respectively. The pragmatists like James treat mind more as a construct, than as substance. According to him, there are certain functions like thinking, remembering which cannot be classed along with the physical events. Hence, mind is invoked to account for such phenomena. The logical behaviourists like Wittgenstein and Ryle claim that the supposition of mind as a substance, independent and parallel to, the non-physical process is unwarranted. The so called **mental** events are nothing but certain forms of observable behaviour. *Thinking* does not denote an occult process in the mind but certain behavioural peculiarities which entitle us to say that someone thinks. There are still others who would equate *Mind* with *Brain* and therefore translate the mental behaviour in terms of the neural changes in the brain.

1. Body and mind interact with each other through the pineal gland.
2. Corresponding to a physical event, there is a parallel event in the mind and vice-versa.
3. Harmony between body and mind is pre-established by God before he created them, just as a clock maker sets watches such that they record time identically without his subsequent interference,

MIND AND BRAIN

The physicalistic interpretations simply indicate that the mental behaviour is accompanied by certain brain-events, but the causal correlation does not entitle one to say that the mental behaviour like thinking, remembering etc. are nothing but the neural processes in the brain. The causal correlation rather indicates that mind and brain are related as Cause and Effect. Brain is composed of five fundamental factors. Brain is an outgrowth of the body and in turn, controls it. It regulates the functioning of the five sense-organs and five motor-organs. Any damage to the brain therefore, impairs the functioning of the mind. As a part of physical body, it is destroyed with death. But **unlike** brain, mind is not destroyed with death. It is subtler than the five fundamental elements out of which every physical structure is made. As the brain makes the sensory and motor organs functional, it is the mind which makes the brain functional. Mind is the subject and the brain is object. If brain is a machine, mind is the animating principle. Different states of the mind are accompanied by the neural processes of the brain. This is well evidenced in the change of brain-waves recorded in EEG screen, concomitant upon the changes in the meditational states of mind. The more composed, the mind, greater is the wave length. In the state of *Samāddhi*, though all the clinical processes get suspended (even the heart-beat), the brain continues to emit waves that admit of no curvature i.e. straight line. This is verily the state wherein mind is absorbed into its witnessing counterpart i.e. Self. If mind is the subject in relation to the brain, the *self (ātman)* is the subject in relation to the mind. .

Organs (indriya) are the vehicles of mind. Mind perceives through sense organs, and acts through the motor organs (*karmendriyas*). Sense organs receive Tanmdtras (waves emanated from the physical objects) and motor organs activate Tanmdtras. How does perception of the object take

place? Knowledge of any object, whatsoever, presupposes, an effective interaction between the sense organ and the object. For example in perceiving a Rose, the light waves coming from the Rose strike the afferent nerves (the optical nerves) and cause sympathetic vibration the optical fluid and the ectoplasm (*cittānu*) takes the form of object. Then that the *I-consciousness* appropriates the cognition for itself and interprets the stimuli as that of a Rose. The cognition of Rose, therefore, not only involves the receptive function-of sense organs but also the synthetic and interpretative function of the *I-consciousness*. Having known that it is a rose, if the *mind* has the desire (volition) to pluck it, the efferent nerves are accordingly, vibrated and the motor organs act accordingly and activate the *Tanmātras*. The *Rose cognition* is, therefore, completed in two different stages i.e. the physical and the mental. Sense organs are mere gateways of knowledge. They only receive *tanmatras* and transmit them to the brain through the afferent nerves. This constitutes the physical stage. The mental stage begins when the *citta* (*ectoplasm*) takes the form of the object. Now there must be something to appropriate 'the phenomenon of seeing the rose' in order to assert '*I know that it is a rose*'. But the state of *I know*, presupposes the feeling of *I exist*, which is termed as *Mahattattva*. Mind is the collective name of *Mahattattva*, *Ahamtattva* and *Citta*. To put it differently, in cognising an object a portion of the *mind* i.e. *citta* (ectoplasm) takes the form of *tanmātras* emanated from the object, which is owned and interpreted by the *Ahamtattva* and finally there is cognition of the object by the *unit-subjectivity* (*Mahattattva*).

GENESIS OF MIND

As elucidated in the cosmic cycle, the cosmic mind is created in *Prati Saincara*. The Supreme-consciousness under the influence of the different *Gunas*, metamorphoses itself into the quinquemental world i.e. the world of diversity. Under the influence of the sentient force (*sattva*), a

part of the *Pure-consciousness* is transformed into *Mahat*. Then, on account of the dominance of *Rajas*, a part of *Māhat* imbibes the sense of *cosmic-I* and under the influence of *tamas*, a portion of cosmic *Aham* is turned into *Citta*. *Mahattatva*, *Ahamtattva* and *Cittatattva* are represented respectively by the psychic feeling of *I exist*, *I do* and *I am this*. The influence of *tamas* on the cosmic-mind leads to further crudification and result in the creation of the ethereal, aerial, luminous, liquid and solid factors. The solid structure represents the culmination of the process of progressive crudification of the supreme consciousness into manifold particulars. As the *tamas* (static principle) continues to exert its influence, a portion of the physical body gets powdered down into factors subtler than the five fundamental factors and the process of *Prati Saincara* (evolution) begins. In the process of *Prati Saincara* the matter evolves, unfolding itself into subtler and subtler forms of existence i.e. plants, animals and finally in the evolution of a self-conscious being i.e. man. There is no denying the fact that in the process of *Prati Saincara* *mind* evolves from *matter*, because in the state of *Saincara* *mind* was metamorphosed into *Matter*. As in *Saincara*, *Consciousness* gets transmuted into *mind* and the *mind* into *matter*, in the *Prati Saincara*, there is the evolution of Mind from Matter. In the phase of *Prati Saincara*, *Matter* evolves into *Mind* and *Mind* into *Pure consciousness* and the cycle becomes complete. Needless to say that in some developed plants and animals, there is *citta* in form of an elementary *I-feeling* (*Ahamtattva*) but in man the I is explicitly manifested, giving man an added advantage. It helps one overcome the dictates of the instincts and lead a self-regulated life. The greater the capacity to exercise free will, the more evolved is the Intellect. The *I-feeling* begins to be there when a part of *citta* takes the feeling of *I-do*, but that is not the state of consummation. *I-do* (*ahnmtattva*) has to metamorphose itself into the feeling of *I-exist* (*māhattattva*) and finally into pure consciousness.

UNIT-MIND & COSMIC-MIND

It is significant to note that in the process of *Saincara* the cosmic-mind does not have the feeling of individuation whereas in the *Prati Saincara* a structure evolves into the higher and higher forms of existence, till the *Mahattattva* of the individual, merges in the cosmic *Mahattattva*. Both the unit-mind and the cosmic-mind consist of *Citta, Aham and Mahattattva* but the cosmic mind is created in the phase of *Saincara*. The cosmic-mind can will things into existence. Mere will on the part of Macrocosm takes the form of object. So, the things created, are not external but internal to the cosmic-mind. The world so made, by mere will of the cosmic-mind, is felt as the external reality for the individual. Unit-mind cannot produce anything. It can only make compounds which exist as external reality for the individual. As every created entity is internal to cosmic-mind, it needs no organ for its expression i.e. no sensory organ to receive *tanmātras* and no motor organ to active *tanmātras*. Cosmic-mind is all knowing. As everything is internal to it, anything taking place in any part of the reality has its sympathetic vibration in the cosmic-mind. Unit-mind knows only experiences occurring in the individual body because it pervades the whole structure in which it functions, but not beyond it. The sustained intuitional practice (*sāadhanā*) results in progressive expansion of the unit-mind. As a result, one identifies oneself with the wider and wider part of the reality, until one identifies oneself with the whole. It is here that the individuality is merged in the cosmic. The cosmic-mind is uni-purposive, whereas the unit-mind is multi-purposive. As the welfare of the individual and the collective body is the sole end of the cosmic-mind, it continues to sustain the creation and perennially, attract the evolved creation, (both in its collective and individual expression) unto itself. All converge to one destination (the state of pure consciousness) from which everything has emanated. That is the point of consummation of the evolutionary process.

The unit-mind is multi-purposive. So, it has different ends to **strive** for. Since, the world of objectivity is external to the individual, one needs both sensory and motor organs to interact with it. Besides, the unit-mind is atomic. It can attend to only one thing, at a time. Perception takes place only when *mind* is associated with the sense organs, when *Citta* takes the form of object, *Aham* owns and interprets it and *Mahat* knows it. *At* a given moment, there are plethora of stimuli impinging on different sense organs. But one knows only one thing at a time because mind can attend only a particular stimulus at a given moment. The *citta* takes a definite form, at a particular time. That explains why even though the sense organs receive many things simultaneously it can know only one thing at a time. The cosmic-mind being all pervasive, it not only perceives everything but can do many things at a given point of time because for the cosmic-mind *to exist*, *is to know* and *to will*, *is to make things happen*.

PLEXI (CAKRAS) AND PROPENSITIES (VRTTIS)

One of the characteristic properties of *mind* is that, it cannot maintain its existence without an objectivity. That is why a part of *Ahamtattva* (doer I) gets itself objectivated in the form of *citta* (done-I). The fundamental objectivity is therefore, the projected objectivity. One part of the *mind* witnesses it as the Subject and the other part is perceived as the Object. For the Macrocosm, the projected objectivity is neither manifold nor external but for the microcosmic-mind the projected objectivities are not only diverse but external. That is why the world process, though internal and non-existent for the cosmic-mind, is real for the individual. In order to express itself the unit-mind needs some ectoplasmic occupation. It pulsates in a particular way while knowing something or doing something. These occupations are known as *Vrttis* (propensities) Mind is the mother of action but the way the mind acts, is determined by the ectoplasmic occupation. (*vrtti*). When propensities get strengthened, because of the

repetitive functioning, they affect the subsidiary glands (glands other than the pineal and pituitary). The propensities expressed in the psychic level are called *Sentiments*. When a sentiments affect the glands and become part of one's nature, it manifests as Instinctive behaviour. Therefore, a *vrtti* can be defined as mode of expression of *mind*. The functioning of organs is controlled by the subsidiary glands which are, in turn, controlled by the brain. The brain, glands and the organs, continue to function in a particular way because of the *vrttis*. As glands are sub-centres of the brain, *cakras* are different sub-centres of the *mind*. *Vrttis* associated with different *cakras* (plexi) stimulate the mind and thereby affect the brain and the glandular secretion. It is important to note that the number of *vrttis* vary depending on the complexities of the physical structure. Out of necessity, the organism seeks to adapt itself with more and more complex circumstances. Human beings are normally said to have fifty *vrttis* which are expressed in thousand ways. There are different plexi (*cakras*) namely, *Mulādhāra*, *Svādhisthāna* *Manipura* *Anāhata*, and *Ajñā*. Each plexus controls certain *vrttis* and each *cakra* is associated with certain glands. There is bipolar interaction between the *plexi* and the *glands*. Abnormal secretion from a particular gland increases a particular *vrtti*. In turn the *vrttis* also affect the hormonal secretion of the gland. This points to the mutual influence of *mind* and *brain*. When a part of the brain is damaged, certain psychic activities get suspended. Mind being unsteady, the brain functions accordingly. Without brain, mind remains unexpressed and without mind the brain remains non-functional. Disfunctioning of the brain causes disfunctioning of the mind and vice-versa. The *cakras* are considered as the meeting points of *Idā*, *Pīngalā* and *Suśumnā*. *Mulādhāra* is said to be located at the base of the spine, *Svādhisthāna* at the base of the genital organ, *Manipura* at the naval point, *Anāhata* between the chest, *Viśuddhā* at the top of the spine and *Ajñā* between the eye brows. Given below, is the graph showing the different *vrttis* and respective *cakras* controlling them.

TABLE - 1

CAKRAS PLEXI	VRTTIS PROPENSITIES	POSITION IN THE BODY	ELEMENTS CONTROLLED
<i>Mulādhāra Cakra</i> (Basic plexus)	1. <i>Kāma</i> (Physical longing) 2. <i>Artha</i> (Psychic longing) 3. <i>Dharma</i> (Psycho spiritual longing) 4. <i>Moksa</i> (Spiritual longing)	Base of the spine spine	Solid
<i>Svādhaisthana Cakra</i> (Fluidal plexus)	1. <i>Avajnā</i> (disdain) 2. <i>Murcchā</i> (fainting swoon, stupor) 3. <i>Prashraya</i> (over indulgence) 4. <i>Avishvāsa</i> (distrust) 5. <i>Sarvanāsha</i> (fear of annihilation) 6. <i>Krurātā</i> (pitilessness, mercilessness)	Base of the genital organ	Liquid
<i>Manipura cakra</i> (solar plexus)	1. <i>Lajjā</i> (Shame) 2. <i>Pishunatā</i> (slander) 3. <i>Irsā</i> (jealousy) 4. <i>Susupti</i> (lethargy) 5. <i>Visāda</i> (melancholy) 6. <i>Kasāya</i> (cruelty) 7. <i>Trsnā</i> (thirst) 8. <i>Moha</i> (physical attachment) 9. <i>Ghrnā</i> (hatred) 10. <i>Bhaya</i> (fear)	Naval point	Luminous
<i>Anāhat cakra</i> (Aerial plexus)	1. <i>Ashā</i> (hope) 2. <i>Cintā</i> (anxiety) 3. <i>Cestā</i> (effort) 4. <i>Mamatā</i> (possessiveness) 5. <i>Dambha</i> (arrogance) 6. <i>Viveka</i> discrimination) 7. <i>Vikalatā</i> (languor) 8. <i>Ahamkār</i> (egoism) 9. <i>Lolatā</i> (avarice) 10. <i>Kapatatā</i> (hypocrisy) 11. <i>Vitarka</i> (indecision argumentativeness) 12. <i>Anutāpa</i> (regret)	Centre of the chest	Aerial

<i>Visuddha</i> <i>cakra</i> (<i>physico</i> <i>psychic plexus</i>)	1. <i>Sadaja</i> (peacock)	<i>Top of the spine</i>	<i>Ethereal</i>
	2. <i>Rsabha</i> (bull)		
	3. <i>Gandharva</i> (goat)		
	4. <i>Madhyama</i> (horse)		
	5. <i>Paincama</i> (cuckoo)		
	6. <i>Dhaevata</i> (ass)		
	7. <i>Nisada</i>		
	8. <i>Om</i>		
	9. <i>Hum</i>		
	10. <i>Phat</i>		
	11. <i>Vaosat</i>		
	12. <i>Vasath</i>		
	13. <i>Svah</i>		
	14. <i>Namah</i>		
	15. <i>Visa</i>		
	16. <i>Amrta</i>		

<i>Ajnā</i> rakra (Lunar plexus)	1. <i>Aparā</i> (empirical knowledge)	<i>Between</i> <i>eye brows</i>
	2. <i>Parā</i> spiritual knowledge)	

<i>Sahasrāra</i> cakra (Multi-propensive plexus)	<i>All the 50 vrttis</i>	<i>Top of the</i> <i>head</i>
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Because of constant ideation on Mantra, *Kundalinii* rises up, piercing through different *cakras*. The rise of kundalinii to higher and higher cakras makes the individual overcome the vrttis associated with that particular cakra. When *kundalinii* reaches *Sahasrāra*, the place of the Supreme-consciousness, (*Ātman*), all the thousand vrttis (fifty vrttis with their one thousand expressions) are controlled. Hence, the name *Sahasrāra*. Each cakra is represented by Lotus (*padma*) having certain colour and petals. The number of petals represent the number of vrttis associated with that plexus.

LAYERS OF UNIT-MIND (KOSAS)

Vrttis refer to the subterranean causal factors which determine the function of the mind. Different *kosas* indicate different layers of the *mind*. A *kosa* is defined in terms of

real functions of the *mind*. Subtler the *kosa* (layer), subtler is the nature of mental activity.

ANNAMAYA KOSA

Mind is continuous with the *Body*. Mind is invoked to account for certain functions of the body. But mind can't function without a base (the physical body). *Annamaya Kosa*, made up of five fundamental factors, is the physical body through which mind becomes functional by receiving and radiating the inferential vibrations (*tanma'tras*). In order that *mind* is raised to the higher layers of consciousness, *Annamaya Kosa* (the crudest layer) has to be perfected by the Yogic posture (*a'sanus*) and sentient (*sdttvic*) food. As is the body, so is the mind. The nature of the food-intake determines the nature of the cells and characteristic functioning of the body. A gross body cannot serve as the base for a subtle mind. For example, in the state of nature, one finds the characteristic difference in behaviour-pattern of a tiger and a deer. One lives on flesh and the other, on vegetation. Similarly, a vulture and a parrot. Not only their physical apparition but also their behaviour, reflect the differences, consequent upon the food-intake. Besides, in case of human beings the food intake must be sentient. Sustained Intuitional practice makes the mind subtle. If the spiritual aspirant takes to static (*ta'masik*) food, the body becomes cruder. Body has its characteristic wave length and the mind has its own. If the parallelism between physical wave and the psychic wave, is lost, it hinders the spiritual progress. It is noticed how abnormality in glandular secretion, activates the *vrttis*, adversely affecting the thought and action of the individual. Different yogic-postures (*āsanās*) aim at restoring normal functioning of the glandular system. So, with the cells made pure, by sentient food and the glands, functioning properly by the *āsanās*, the *Annamaya Kosa* is made conducive for elevating the mind to be higher layers.

KĀMAMA YA KOSA

It is the conscious layer of the human mind. It has three fold functions namely cognition (knowing), **conation** (willing) and affection (feeling). One perceives the external stimuli through sense organs. They generate desires in the mind to interact with the object in a particular manner. Mind stimulates motor organs to act accordingly. In this layer of the mind, the primal urges such as hunger (*āhara*), sleep, (nidra"), fear (bhaya), sex (maethuna) do manifest. The instinct for self-preservation is explicit not only in human beings but also in animals and plants. It is the function of this layer. This layer controls the psychic longings of the microcosm. To wield control over this longings, one has to cultivate the principles of Yama and Niyama .

MANOMAYA KOSA

It has four distinct functions i.e. memory (smarana), contemplation (manana), feeling of pleasure and pain (vedana") and dream (swapna). The perception of an object cause neural changes in the brain, leaving their impressions on it. The impressions continue to fade away till one forgets them completely. Perception makes one aware of the stimuli, actually present. Memory consists in perceiving an object when it is no more. In remembering an experience, one relives the impressions of the past. This is possible, because the impressions are relegated and stored in the sub-conscious layer of mind. Manana refers to different modes of contemplation. Ratiocination, subtler thinking, theoretical. disputes, ideological differences take place when mind is in this layer. Feeling of pleasure and pain (*vedanā*) is associated with the sensory perception of the world around. But sometimes the pleasure and pain come as reactions of the actions performed in the past. Sometimes, one feels pleasure and pain by thinking in retrospect. In other words, the sub-conscious layer brings experiences to the surface, which are not present in the conscious layer. Dreaming (swapna) is also

function of the sub-conscious layer In dream conscious layer gets suspended. Perceptions or thoughts which were relegated or suppressed otherwise, appear as the dream experience. A steady memory presuppose a steady *mind*. Mind can be made steady by controlling the function of the vital-breath. This is done by practising breath control (*prāṇāyāma*).

ATIMĀNĀSA KOSA

It is the first layer of the causal mind. In this layer of mind, inventions and innovations take place. One gets intuitive and creative flashes. Most of the scientific inventions and creative works were not the result of routine work in the laboratory but dawned through intuitive flashes. People, by and large, live in the conscious and the subconscious layers of the mind. They rarely, have the experience of functioning from the higher layers of the *mind*, or the deeper levels of the consciousness. The turbulence in the conscious and the subconscious layers, prevent the *mind* from diving deep into super conscious and realise its native purity. Intuitional practice (*sddhand*) silences the turbulence of the conscious and sub-conscious layers. As a result *mind* retreats more and more to the deeper levels of consciousness. The extra-sensory perceptions like Telepathy; Clairvoyance etc become the commonly lived phenomena in this state of consciousness. This layer is perfected by the practice of *Pratyāhāra Yoga*.

VIJNĀNĀMAYA KOSA

It is the second layer of the causal mind, where the individual has vision of the whole and knowledge of the past, present and future. When mind is poised in this layer, the individual comes to acquire all the godly qualities of patience, serenity, non-attachment, etc. This causal layer has two dominant functions i.e. *Discrimination (viveka)* and *Non-attachment (vairdgya)*. Because of right knowledge the individual develops the discriminating intellect (capacity to distinguish between good and bad, pleasurable and preferable and opt for the good and the preferable). A

conscientious person does not allow the *Mind* and the *Ego* to run after that which is not ultimately paying. *Non-attachment* does not mean an escape from, or indifference to the mundane world. To live in the world, makes it necessary that one must act. *Non-attachment* does not mean *renunciation of action* but *renunciation in inaction*. It means absence of *attachment* to anything, in particular. Everything is an expression of the cosmic. One who sees every created object with the ideation of God cannot but *love* and *serve all*. To love a particular object with exclusion of the rest is to constrict one's vision and function with regimented consciousness. By this, one subjects oneself to the dualities of pleasure and pain, love and hate, happiness and suffering. Real *non-attachment*, therefore, means the love for everything. Infinite love is love for nothing in particular. This layer is perfected by *Dhdrand*, which makes the *Mind* flow with the ideation of the *Cosmic*.

HIRANMAYA KOSA

It is the subtlest layer of the causal of mind. In this layer, one experiences the state of determinate absorption (*savikalpa samāddhi*). The spiritual aspirant feels intense attraction for the Cosmic. The I-feeling (*ahamtattva*) is almost no-existent. It is a state of transition where the *Ahamtattva* is metamorphosed into *Mahattattva*, which in turn metamorphoses itself into unit-consciousness (*ātman*). In other words, when mind goes beyond the *Hiranmaya kosa*, one merges in the Self. This is the state of **non-attributional** consciousness which is nothing other than the cosmic-self. The bondage of propensities (*vrttis*) have to be overcome progressively, so that the *self* gets itself disentangled from its material attachment and realises its non-difference from the macrocosmic-self. Ego and the attending sensory-motor organs that impart the sense of difference and individuation to the Self. As a result, *self* experiences the bondage of space, time and person.

Self (*ātman*) is beyond all these *kosas* but at the same time, it is the essence of all these. It is both transcendent and immanent. The *self* is realised in its untainted purity when *mind* is released from the bondage of *thevrttis*. As *self* is the essence of *kosas*, it makes the *mind* functional. To discover the *self*, one has to dive deep through the turbulence of the conscious and subconscious and be poised in the innermost recess of the *mind*, whereof one feels the transcendental-self as non-different from the *self* within. One has the holistic awareness. '*I am in everything and everything is in me*' The expressions *I am Brahman* (*aham Brahmasmi*), *Thut thou Art* (*tattvam asi*), *everything verily is Brahman* (*sarvam khalumidamBrahma*), are different modes of articulating the singular holistic perception.

Kosas are the different layers of the mind, whereas *cakras* are the seats of the *mind*. *Cakras* are associated with glands and control different corporeal factors. The five *cakras* namely, *Mulādhāra*, *Svādhīsthāna*, *Manipura*, *Anāhat* and *Viśuddha* control the Solid, Liquid, Luminous, Aerial and the Ethereal factor respectively and correspond to the five *kosas* namely *Kāma-maya Manomaya*, *Atimānasa*, *Vijñāna-maya* and *Hiraṇmaya kosa* respectively. *Cakras* are psycho-physical in nature. They are physical, as far as they activate the glands and are psychic in so far as they control the *vrttis*. Elevation of the mind to higher *cakras*, means progressive control over the *vrttis*. Purity of mind depends on the degree of bondage of the propensities. Thus, *self* functions in different ways depending on the relative influence of *gunas* and *vrttis*. The *kosas*, on the other hand, are psycho-spiritual.

'TABLE · 2

Layers of the Unit Mind (<i>Kośas</i>)	Function	Means of Perfecting Them
ANNAMAYA KOSA (The physical body the outermost layer of the mind)	sensory-motor activity	Sentiment (<i>Sāttvik</i>) food, innercises (<i>āsanas</i>), physical labour
KĀMAMAYA KOSA (Conscious Mind)	Cognition. conation affection.	Physical clash and cohesion, Yama & Niyama.
MANOMAYA KOSA (Subconscious Mind)	Memory Contemplation. Dream	Physical & Psychic clash Breath control (<i>prāṇāyam</i>).
ATIMĀNASA KOSA (Supramental Mind)	Intuition	Psychic clash, sense withdrawal (<i>Pratyāhāra</i>)
VIJÑĀNAMAYA KOSA	Discrimination. and Non-attachment	Psychic clash. Unitary flow (<i>dhāranā</i>).
HIRANMAYA KOSA	Yearning for the supreme	Meditation (<i>dhyanā</i>)

LAYERS OF THE COSMIC-MIND (LOKAS)

As the microcosmic-mind has different layers depending on the influence of *gunas* the macrocosmic-mind has seven layers depending on the relative bondage of *gunas* of Prakṛti. As the self (the microcosmic-nucleus) is the witnessing entity in all the layers of the finite mind, the Macrocosmic-nucleus (Supreme-subjectivity) is the witnessing entity of different layers of the macrocosmic-mind. There are seven layers, namely, physical world (Rhurloka), crude mental world (Rhubhaloka), subtle mental world (*Svarloka*), supra-mental world (Mahnrloka), sub-liminal world (*Jñānarloka*), *Taparloka* and *Satyalo*ka. *Bhurloka* is constituted by the

five fundamental factors. It is dominated by static force (*tamas*). This is the world of objectivity which is internal to the Macrocosm but is real and external for the individual. *Bhuvvarloka* is the world of change and mutation. Unit-mind is created in this sphere. This stratum of cosmic-mind is dominated by *Rajas*. *Svarloka* corresponds to the concept of heaven. In this sphere, *samskaras* find their fruition and the individual experiences pleasure and pain. This is characterised by the weakening of the mutative force (*rajas*). Here, *Rajoguna* is conspicuous, *Sattva* is less conspicuous and *Tamas* is insignificant. In *Jnānarloka*, *Sattva* is conspicuous, *Tamas* is less conspicuous and *Rajas* is insignificant. In *Taparloka*, *Sattva* is conspicuous, *tamah* is less conspicuous. In *Satya loka*, all three *Gunas* are present but they are latent. Here, *purusa* is dominant. Mind, by its very nature, must possess objectivity. So, one part of the mind becomes the witnessing entity of the rest. Corresponding to different degrees of crudeness in the objective mind, the same witnessing entity is given different names, illustrated in the table below.

TABLE - 3

Layers of cosmic Mind	(Lokas)	Witnessing entity
BHURLOKA	(Physical)	ISVARA
BHUVARLOKA	(Crude mental)	ISVARA
SVARLOKA	(subtle mental)	HIRANYAGARBHA
MAHARLOKA	(Supramental)	VIRĀTA
JNĀNARLOKA	(Subliminal)	VIRĀTA
TAPARLOKA	(No equivalent)	VIRĀTA
SATYALOKA	(No equivalent)	PURUSOTTAMA

POWERS OF THE MIND

Nature of thinking depends on the layer (*Kosa*) from which *mind* functions. The thought waves emanated by the *mind* have their effect on other *minds* in particular and the

surrounding, in general. Crude thought waves have degenerating effect on others, as well as the circumstances. In terms of the influence and powers of the *mind*, there are various psycho-physical and psycho-spiritual practices, namely, *Bhuta vidyā*, *Rāksasi vidyā*, *Gāndharva vidyā*, *Daevi vidyā* and *Brahma vidyā*. Higher *mind* can influence the lower minds. In other words, a *mind* functioning from a particular layer can influence another *mind* functioning from the lower layers. For example, *Kāmamaya kosa* of a person can influence the *Annamaya kosa* of another. *Annamaya kosa* is the physical body. To attract the *Annamaya kosa* of another amounts to physical attraction. Similarly, the *Manomaya kosa* is the layer of desires, and actions. By controlling this, one can determine the cognitive, conative and affective activities of another individual, according one's wish or mental suggestions. This is the secret behind Hypnotism (*Bhuta vidyā*). Mostly the magicians take recourse to the act of influencing the *Kāmamaya kosa* of the viewers, by their *Manomaya kosa*. Similarly, one's *Atimānasa kosa* can influence the *Manomaya kosa* of another. The result is demonic practice (*Rāksasi vidyā*). This is what normally, the *Avidya tantriks* resort to. The influence of *Vijñānamaya kosa* over *Atimānasa kosa* is *Gāndharva vidyā*. This is normally done by influencing people through music and oratory. *Daevi vidyā* is the art of influencing the *Vijñānamaya kosa* of others by one's *Hiranmaya kosa*. *Brahma vidyā* is the highest *vidyā* whereby, one's *Htman* influences the *Hiranmaya kosa* of another and thereby, can influence all other *kosas*. Through *sādhana*, *mind* is raised to the highest layer, one discovers oneself as the pure-self and realises its non difference from the macrocosmic-self. At this stage one feels oneself identified with everything else. Verily, all existent become a part of one's own self. One attains *Omniscience*, *Omnipresence* and *Omnipotence*. Since, one becomes everything, it amounts to *Omnipresence* i.e. *being present everywhere*. Since, the individual consciousness has expanded itself to the all-embracing consciousness, it amounts

to *Omniscience*. By mere willing, one makes the lower minds flow in sympathetic vibra-tion. One can also make the elements configure according *to* one's wish because the quinquelsmental world becomes internal to oneself. Thus, it amounts to *Omnipotence*.



BIO-PSYCHOLOGY

Human existence is the body-mind-spirit complex. Mind is distinct from the body but it cannot function without the latter. Every created object or being has mind. In some, mind is dormant and remains as a mere **possibility**, waiting for appropriate conditions to manifest. In others, mind manifests more or less explicitly. The intimate relationship between mind and body cannot be overstated. An unhealthy body cannot house a healthy mind and an unhealthy mind cannot have a healthy body. It is said that corresponding to every psychosis, there is a neurosis and vice versa. Most of the diseases are psycho-somatic, in **nature**. Such diseases have their genesis in mind and manifest in form of bodily symptoms and certain other diseases are physico-psychic i.e. they have their origin in the physique resulting in psychic disorder. *Bio-psychology* enlightens us how functioning of the body influence the mind and vice-versa.

PROPENSITIES, GLANDS AND INNEHCISES

Mind functions thorough different propensities (*vrttis*). Fifty *vrttis* refer to the fundamental ways in which mind functions. The *vrttis* have a their controlling point in the psychic centres (*cakras*). Each Cakra is associated with certain glands and sub-glands. Glands secrete certain chemical substances called hormones. A healthy body pre-supposes the healthy functioning of these glands. Mal-functioning of these glands, on account of over secretion or under secretion of hormones, upset the biorhythm and

thereby disturb the psychic rhythm. Over secretion from a gland leads to over activation of certain propensities whereas under secretion, makes the propensities less active. For instance, over secretion of Thyroxine from the Thyroid gland makes the mind extremely fidgety, nervous and enervated, whereas under secretion of Thyroxine results in inertia and dullness. Therefore, in order to have control over the *vrtris* one must ensure the normal functioning of the glands. A healthy mind presupposes a reasonable control over the propensities. Propensities can be controlled when one knows the art of controlling these glands. Here lies the significance of the Innercises (*āsanas*). *Āsanas* are the steady, comfortable postures that restore normal functioning of glands and thereby, tone up the body for psychic expansion and spiritual elevation. Mind grows in a physical base. The Self unfolds itself only in a congenial physico-psychic base. *Āsanas* regulate the glandular secretion, and thereby, pave the way for psychic and spiritual progress. Unlike physical exercises which primarily affect the body, *Āsanas* are predominantly, psycho-spiritual.

Given the intimate interaction among *plexi (cakras)*, propensities (*vrttis*), glands (*granthis*) and the innercises (*āsanas*), it is imperative to focus in nutshell the dynamics of *Bio-psychology*.

Pineal gland, the mysterious gland, is yet to attract the attention of the scientists. It secretes Melatonin. It is the controlling gland, responsible for balanced functioning of the body and mind. A healthy living presupposes a state of bio-psychic parallelism. When the sensory and motor organs act under the influence of the baser propensities mind becomes extroversal. Melatonin turns the mind inward and makes it introspective. It is associated with the multi-propensive plexus (*sahasrāra cakra*) which being controlled, the individual has control over all the fifty propensities with their one thousand possible expressions. Healthy functioning of the Pineal gland

makes the mind pinnacle and serene, nullifies the effect of stress and anxiety, delays the aging process, increases longevity, regulates the biorhythm i.e. rate of metabolism. Spiritually, the secretion of Melatonin has been compared to the divine nectar that create the feeling of ecstasy and bliss. The serpentine power (*kundalinii*) rises up through different (*cakrtrs*) to taste the sweet divine nectar. Melatonin keeps a person completely engrossed within. It makes the face glow with divine radiance. Hair pose (*Shashungāsana*) is prescribed for the proper exercise of this gland.

Shashaugāsana : *Bend forward from the waist, so that the head, knees and toes touch the ground in a straight line. Stretch both the hands back, hold the heel straight.*

When the Pineal is active, the limbic brain (feeling-brain) is recessive and Hypothalamus is relatively inactive. Limbic brain monitors the external stimuli and gives the feeling of pleasure and pain. It passes the information to the Hypothalamus, which in turn, stimulates the Pituitary gland. Pituitary gland is the master gland which stimulates other glands in the body such as the Thyroid, Thymus, Pancreas, Adrenal, Ovaries and Testes. Besides, it produces hormone which stimulate the overall growth of the body. Malfunctioning of the Pituitary gland, therefore, is detrimental to physical growth and the psychic health of the individual. Pituitary is associated with *Ajnā cakra* (lunar plexus). When the Melatonin level is relatively high, Hypothalamus is relatively inactive, Pituitary is less active and mind becomes introversal. On the contrary, when the level of melatonin secretion is less, Hypothalamus is active, Pituitary is active and mind becomes extroversal. This gland can be strengthened only through regular Intuition practice (*Sādhana*).

Thyroid gland located in the mid point of the throat, secretes Thyroxine which regulates the metabolic rate of the body i.e. the energy flow that keeps the body active and

vibrant. It is associated with *Visuddha cakra* (physico-psychic plexus). Over secretion of Thyroxine results in rapidity of thinking, irrationality, loss of temper, extreme worry, nervousness, fatigue and loss of weight in the body and under secretion of Thyroxine produces nervous debility, lethargy, procrastination, inertia, sinking eyes, swelling face and slow heart-beat. The shoulder-stand pose (*sarvāṅgāsana*) coupled with fish pose (*matsya mudrā*) give complete massage to this gland and restore its normal functioning

***Sarvāṅgāsana* :** - Lie down on the back, straighten your body and gradually raise the entire body, resting the weight on the shoulders, the chin must be in contact with the chest. Support the sides on either side by hands. Both the toes must touch one another, while the eyes view the toes. Practise three times: one to three minutes each time.

***Matsya Mudrā* :** - Lie down in *Padmāsana*. Let the crown of the head come in contact with floor. Hold the toes with both the hands. Both the toes must touch one another while the eyes view the toes. Practise three times, maximum for one and half minutes. This *āsana* should always be practised after the shoulder-stand pose and must be held for half the time of the shoulder stand. Rest ten seconds. The eyes should be viewing the tip of the nose and the elbows rest on the ground.

The Thymus gland secretes hormones, responsible for producing of antibodies and clearing the immune-efficiency. Weakness in this gland makes the individual vulnerable to dreadful diseases. It is associated with *Anāhat cakra* (Aerial plexus) which controls twelve *vṛttis* (hope, anxiety, effort, possessiveness, arrogance, discrimination, languor, pride, avarice, hypocrisy, indecision and regret. Weakness of this *cakra* attracts the flow of negative *Microvita* which in turn contribute to the malfunctioning of the gland. Cobra-pose (*Bhujangāsana*) invigorates the Thymus gland and restores health in the *Anāhat Cakra*.

Rhujangdsana : - Lie down on the chest. Raise the chest supporting the weight on the palms. Tilt the head backward and look as far back as possible. Inhale while rising. Go up as far as the navel and hold. Breath should be held for eight counts. Come down to the original pose exhaling slowly Practice four to five times.

Both Adrenal gland and the Pancreas are associated with *Manipura cakra* (Igneous plexus) which controls eleven *vrttis* (shame slander, envy, laziness, melancholy, cruelty, thirst, physical attachment hatred and fear). Adrenal gland secretes Adrenalin which gives extra energy to the individual in moments of stress and exigency. Malfunctioning of this gland results in high blood pressure and heart related diseases, depression, etc. Defect in the Pancreas, on the other hand lead to stomach diseases. The *dead* pose (*Shavāsana*) restores normal functioning of this gland. It slows down the rate of breathing, eliminates the possibility of high blood pressure and relaxes the whole body.

Shavusana : - Lie flat on your back with legs and hands straight on the ground, heels close. Leave the muscle completely relaxed. Close the eyes, breath slowly. The peacock pose (*Mayurāsana*) is also vital to strengthen the Pancreas.

The ovaries and testes are related to *Svādhīsthān* (Fluidal plexus) and *Mulādhāra cakra* (Basic plexus). *Svādhīsthān* controls seven *vrttis* (Disdain, stupor, over indulgence, distrust, fear of ruin, mercilessness). *Mulādhārā* controls four *vrttis*, physical (*kāma*), psychic (*artha*), psycho-spiritual (*dharma*) and spiritual longing (*moksa*). Abnormal secretion from these glands make these *vrttis* extroversal and mind tends to degenerate. Cow-head pose (*gomukhāsana*) provides necessary exercise to these glands and remedies the defects of the *cakras*.

Gornukhsana : - Turn and sit on the left leg so that the heel of the left leg is under the right half of the buttock. Turn

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the right leg so that the right knee is above the left knee and the right heel is to touch the left buttock. Take the left hand to the back and raise the left elbow and have the finger locked with the right hand (right arm is to be raised straight with elbow down for the finger lock). Breathe slowly

There are postures that conduce the growth and health of different parts of the body. For example, the head to knee posture (*Utkatn pascimottanāsana*) strengthens the muscles of the spine.

Utkatapascimottanāsana : – Lie in supine position and extend the upper limbs backwards keeping the arms close to the ears. Rise, exhaling and insert the face between the knees. Ensure that the legs remain straight. Catch both the toes with both hands. Continue in this state for eight seconds. Now, go back to the original posture while inhaling. Practise this four to five times.

There are certain common *āsanas* that a normal person should practise everyday. There are certain specific postures for women. *Āsanās* are prescribed keeping, in view the physiological and psychic peculiarities of the individual. *Āsanās* have their salutary effects but they prove to be detrimental, when not performed as per specification. Hence, they are to be learnt from one, who has the expertise in the science. Certain dos and don'ts are to be carefully observed while performing *asanas*.

DOS & DON'TS

Lungota (tight underwear) is a **must** while doing *asanas*. **Belly** must be relatively empty i.e. one should not have eaten food for at least 2/3 hours before doing *āsanas*. One should have **half or full bath** before *āsana*. It should be ensured that the left nostril is open. That shows the readiness of body and mind for subtle practice and thinking.

The room should not be stuffy or smoky. There should not be contact of the body with the direct air. *Āsanas* are to be performed on a soft mat or blanket. One should not touch water for about fifteen minutes, after the *āsanas* i.e, till the heat of the body is normal with the temperature outside and take food at least half an hour after the *Āsanas*. The corpse-pose (*shavāsana*) has to be done at the end of all *āsanas* to restore complete normalcy of the body. Thereafter, one should massage the whole body as per the prescribed system. The *āsanas* stimulate the sebaceous glands which secrete the natural oil. These oils are to be massaged back to the body to ensure the vitality and radiance of the skin.

FOOD

Food is essentially meant to sustain the physical body. Therefore, the physical body which is the crudest layer of the human mind is termed as *Annamaya kosn*. As is the food, so is the character of the protoplasmic cells and so is the nature of mind and thought, which determine the action of the individual. As is the body, so is the mind. Crude body houses a crude mind and the subtle body a subtle mind. Look at the tiger and deer, their food habits, physical appearance and behaviour patterns. This clearly indicates that the nature of the food intake is of paramount significance. It is to be remembered that food is not the sole factor but one of the essential factors that determine the psychic health and spiritual progress of the individual. Food is classified into three broad categories depending on their effect on body and the mind, namely; (a) Sentient (*sattvik*) food which are good for both body and mind. They include milk, milk products, soybeans, soya-products, beans, nuts, grains fruits etc. (b) Mutative (*râjasik*) food that are bad for the mind, may or may not be good for the body (depending on the climatic conditions). They include tea, coffee, cocoa, hot spices, red chilly etc. (c) Static (*tâmasik*) food, which are bad both for body and mind. Such food include meat, fish,

onion, garlic, mushroom, tobacco, alcohol, fermented, stale, or burnt food. Over eating, irrespective of the nature of food has static effect on the body and mind. It is desirable to keep one fourth of the stomach empty. One should avoid taking food from crude, mean minded persons or persons who are otherwise mentally upset because the food gets contaminated by the psychic vibration of the person who prepares it and the person, taking such food gets infected by the crude vibration. A spiritual aspirant must take sentient food. Intuition practice makes the mind subtler and the subtle mind needs a subtle physical base. Therefore, if one takes to spiritual contemplation but continues to take non-sentient food, there is loss of psycho-physical parallelism. On the one hand, mind gets subtler and on the other hand, the body becomes grosser. As a result, either the Intuition practice is hampered or the physical health is in jeopardy.

TĀNDAVA

Tāndava-dance was given by Lord Shiva about seven thousand years ago. Shiva was born in a time, and in society, where the psychic elevation was low and social consciousness was poor. Hence, it was necessary to develop the rational competence and social awareness of the people, at large. Obviously, the people then could hardly benefit from rich philosophy. *Tāndava* was introduced to develop the physical and psychic structure and thereby elevate the social consciousness. *Tāndava* comes from root *Tandu*, which means *jumping*. *Tāndava* involves vigorous jumping. Though *Tāndava* is an all-body exercise, it is predominantly an exercise of the heart and nervous system. The exercise of the lymphatic glands and the nervous system is essential for promotion of subtler propensities. Besides, the focal objective of *Tāndava* is to help the individual and the collective body, overcome inertia. Rhythmic jumping generates tremendous dynamism in the body and mind. In the psychic plain, it enables one to overcome fear complex and have optimism.

courage, sense of adventure and dynamism. It invigorates the functioning of heart and lungs, stimulates blood circulation, activates the nervous system, helps in digestion, removes constipation, vitalises the nerves, brings about unusual agility in the body. It reduces possibility of heart attack and high blood pressure. Regular exercise strengthens the muscles in the feet, legs, thigh, pelvis, back, neck and arms.

It is exclusively meant for males. If performed by women, it may lead to hormonal imbalance in the body leading to the appearance of secondary male characteristics such as moustache, body hair, etc. It may also lead to the displacement of the uterus. It is very much necessary that the *Tandava* is performed with lungota.

Garments and ornaments are improvised according to the nature and inner ideation of the dance. In the hoary past, *Shiva*, the propounder of the science of *Tantra*, classical music and dance, invented symbols, highly suggestive of the ideation. The dancer is supposed to hold knife, trident, finger-drum (*dambaru*) in the right hand; skull, snake or fire torch (*mashal*) in the left, with *rudrāksya* around the neck, ankle bell (*nupura*) in the legs, deer skin or red garment in the body. These instruments are used as symbols, not as mere objects. Knife symbolises struggle or fight. Skull symbolises death, fear, hatred i.e. all the negative propensities, detrimental to spiritual progress. So both knife and skull, trident and snake, mashal and the finger-drum, symbolise fight against the negativities. *Rudrāksya* symbolises continuity. This is to remind the aspirant that one has to launch pause less and non-compromising fight against obstacles on the path of progress. *Nupura* signifies that the aspirant enjoys this sustained fight against negative forces. Staticity is death. Movement is life. The individual has to go beyond the state of staticity and harness the potentialities, for attaining the state of supreme bliss. *Tāndava* is to be performed at least twice a day after mediation, *āsanas*, and *Knoshikii*. It is to be

danced on the toes to the tune of '*tā-tā-dhin-tā*', subsequently, changed over to *BĀBĀ NĀM KEVALAM*. In collective performance, there should be a caller to monitor the performance. The following is the description of the dance positions.

1. **The ready state (dancer's ready) :** -- The dancer to stand on the toes with arms stretched out parallel to the ground, on both sides.
2. **1,2,3 Jump :** -- Jump in the air while the heels touch the back of the thighs and land on the toes in squatting position.
3. ***Tā Tā dhin tā* :** -- The *tā* should synchronise with the knees touching the chest while jumping up, to stand erect.
4. ***Tā tā dhin tā* :** -- To stand on the left toes and swing the right leg side ways up to the left.
5. ***Tā tā dhin tā* :** -- To change legs i.e. touch the ground with the right leg and swing the left side ways up to the right. With the increase of the speed *tā tā dhin tā*, there should be change over to *BĀBĀ NĀM KEVALAM* with the same rhythm.
6. The dancers are to be back in standing position with hands stretched both sides
7. ***Final pose* :-** To jump into squatting position and stand up with hands stretched.
8. ***Rest* :-** To sit with two legs stretched to the front and rest on both hands at the back.

The longer one stays off the ground, the greater is the benefit of *Tāndava*. There are three kinds of *Tāndava*: namely *Brahma Tāndava* (when the leg is raised up to the navel point), *Vishnu Tāndava* (when the leg is raised to the level of heart) and the *Rudra Tāndava* (when the leg is raised up to or beyond the throat).

KAOSHIKII

Kaoshikii dance was given by Shrii Shrii Ananda Murtii on 6th September 1978 at Patna. *Knosikii* is derived from the word *Kosa* (layer of the mind). There are five layers in the mind. The self lies hidden in every cell of the body and each layer of the mind. *Kaoshikii* properly performed ensures the unfoldment of the dormant divinity. It was given, considering the tissues, glands and physical structure of the women. It also yields immense benefit to males who practise it along with *Tāndava*. It is more a medicine, than a dance. It is an antidote against twenty two female diseases. Besides, the benefits of *Kaoshikii* accrue to the psychic and spiritual faculties of the individual. It is a dance consisting of 16 different movements performed to the rhythm of *Dhin, Dhin, Dhin* lastly *tā, tā* and later to the tune of *BĀBĀ NĀM KEVALAM*. When performed individually, one can speak out the rhythm to oneself but when performed collectively there should be a caller to monitor the dance. The basic ideation behind *Knoshikii* is that the microcosm (unit-self) is drawn by the irresistible attraction of the macrocosm (cosmic self). Thus, *Kaoshikii*, is an attempt to fulfil the innate aspiration of the finite to attain the Infinite.

NORMAL POSITION

1. Stand with arms straight down with feet steady on the ground.
2. *Ready* - The folded hands to be raised vertically as in *dirgha pranāma* and join in *Namah mudrā*.

First *Dhin* :- Bend from the waist to the left. Move arms with 30 degree angle from the normal position, crossing the right foot at the back of the left feet i.e. putting the right toe as in *Lalita kiirtana*, then move right foot to the right. *Second dhin* :- Bend 30 degree further down while crossing left foot at the back of the right as in *Lalita*

kiirtan then step left, then bring left foot to the left. Third *dhin* : - Bend 30 degree further, thereby creating 90 degree to the normal position to the ground while crossing the right foot at the back of the left as in *Lalita kiirtan*, then step right foot to the right. Fourth *dhin* : - On fourth *dhin*, move 45 degree up while the feet continue in *lalita* steps. Fifth *dhin* : - On the fifth *dhin*, arms are back over head in *dirgha pranāma* while the feet continue in *lalita* steps. There is no pause in the movement of the feet. The next five *dhins*, repeat the same process to the left from 6th to 10th *dhins*. On the 11th *dhin*, move down to the waist level. Keep the back straight. Feet continue in *Lalita*. On the 12th *dhin*, bend from the waist forward and touch the tips of the middle fingers to the ground the feet continue in *lalita*. On the 13th *dhin*, arms come up over head in *dirgha pranāma*. On the 14th *dhin*, the arms remain in the same position. On the 15th *dhin*, bend 15 degrees backward, carrying the arms likewise. On the 16th *dhin* bend back 15 degrees more (now forming a 30 degree angle). Then, straighten up with arms overhead in *dirgha pranāma*.

DOS & DON'TS

It has to be performed after meditation and *asanas*. It can be performed even during the advanced stage of pregnancy. There is no time limit and can be practised according to one's physical condition and capacity. When performed with rhythm and ideation, it provides a cure for many female diseases, increases longevity. The spine becomes flexible, body muscles become supple. In the psychic plane it leads to expansion of mind, unfoldment of the personality, helps one overcome the psychic complexes.

From the above, it is clear that Bio-psychology is intimately connected with Yoga-psychology. As body must be attuned to promote the health of the mind, both body and mind must be attuned to expedite the spiritual upliftment.

In fact, the spiritual practice is physico-psycho-spiritual in nature. It is essential that all *concentration-practices* are performed in quiet posture. The lotus-posture (*padmāsana*) is considered to be most beneficial because it makes both the physical and psychic states congenial for subtler ideation. The intimate relationship between body] mind and spirit, also reveal how the ideation on the crude affect the physicality and adversely affect the spiritual **growth**. When the ectoplasmic stuff are preoccupied with the crude it stimulates the baser propensities which in turn, activate the lower glands. The abnormal functioning of the glands affect the propensities and the propensities in turn affect the health of the glands. Mind being crude, the body becomes crude and vice-versa. Both body and mind being crude, the spiritual progress is stalled or **retarded**. Thus, *Bio-psychology* constitutes an integral part of *Yoga-Psychology*.



TANTRA

CONCEPT & THE CULT

Spirituality is the endeavour to satiate the eternal craving of the finite to be one with the Infinite. The urge to attain the state of *Truth (sat)*, *Consciousness (cit)*, *Bliss (ānanda)* and Infinity (*anantam*) is innate in human species. Although this tendency is native to all existents, it is explicitly manifest only in human species in form of their conscious effort to move towards the supreme desideratum. Evolution is subject to the influence of two opposing forces i.e. *Vidya*" and *Avidyd*. *Avidyd* expresses itself through instinctive urges and baser propensities. Mind gets extroverted and individual runs after the material, sensuous, and the immediate. As every individual being is essentially *Divine* one feels the spontaneous urge to be restored in the state of *Perfection*, Infinity and Bliss under the influence of *Vidya*". It is interesting to notice that no finite being is contented with finite attainment. The more one gets, the more one desires. The phenomenon of progressive transcendence is suggestive of man's irresistible quest for *Infinity*. The cult of *Tantra* helps the individual achieve the highest state of unicity (*yoga*). *Yoga* refers to the state of unification of the unit-consciousness (*jivātmā*) with the cosmic self (*Paramātmā*). Every unit (*jiva*) is essentially the cosmic (*Shiva*). When *Shiva* comes under the influence of the propensities (*vrttis*) it is called *jiva* and when the *jiva* is liberated from their influence, one becomes, verily the *Shivu*. *Spirituality* is the process of progressive march of the *Unit-*

consciousness (anu *caetanyā*) to become one with the *Cosmic-consciousness* (*Bhuma caetanya*).

Tantra, is derived from the word Tan, which means to expand. Tantra is, the Intuitional practice which leads to the expansion of the unit-mind, resulting in the attainment of the supreme stance. With the progressive dilation of mind, the limiting fetters give way, just as the ropes snap when one (bound by them) succeeds in expanding the body beyond the bounded shape. This brings us to another meaning of the term Tantra. The etymology of the word Tantra can be traced to the letter ta. Ta is the acoustic root of staticity. Tantra, therefore, denotes a system of intuitional practice by which one can attain the state of Infinity by overcoming inertia or staticity.

TANTRA AND VEDA

The cult Tantra was introduced by Lord Shiva about seven thousand years ago. Tantra existed as a system of spiritual practice, long before its principles and practices were codified by different authors. There are evidence to **testify**¹ that a civilisation based on Tantra existed long before the the Aryans settled in India. According to this account, the so called non-aryans were the indigenous inhabitants of India. The Vedas were primarily a religio-philosophical system. The philosophical truths contained in the Vedas are of the form of theoretical articulations **whereas** Tantra is more a cult than a body of principles. The vedic practices consist primarily of ostentatious rites and rituals, whereas in *tantra* the practices are predominantly introversal. Tantra is purely monistic, whereas vedic **thinking** passed through the different stages of Polytheism, Henotheism and culminated in Monism. The transition from theism to monism was, perhaps, the outcome of cross-cultural interaction among the Aryans and the non-aryans. The monistic legacy of the indigenous

¹ As found the archeological excavations at Mahenzodaro and Harappa

non-aryans was assimilated into the religio-philosophic milieu of the Aryans. *Tantra* does not acknowledge *status quo* in *Spirituality* on the basis of caste, colour, creed or sex, whereas the *Vedas* left room for casteist discrimination. According to *Tantra*, everyone is potentially divine and, has the capacity to tread the path of spirituality leading to complete **unfoldment** of the latent divinity. Unlike the *vedas*, it does not insist on long preparatory training for the initiates but it does underline the necessity of personal guidance according to **samskāras** of the individuals. The elaborate system of *Tantra sādhanā* grades the instruction in spiritual practice according to the receptivity and competence of the seeker. *Tantra* was **first** given at a time when the psychic elevation of the mass was very low. Lord *Shiva* used to urge them not to get themselves lost in the mere theoretical speculations, as they mostly confound the intellect.²

VIDYĀ AND AVIDYĀ

There is no denying the fact that after Lord *Shiva*, the practice and propagation of *Tantra* fell into the hands of the unworthy. As a result, *Tantra* came to be identified with sorcery, black magic and of occult powers. Even today, certain deep rooted misconceptions persist with regard to *Tantra*. On the basis of the nature of practices and application, *Tantra* can be broadly classified as *vidyā* and *avidyā*. The practices of **vidyā** *tantra* are introversal and ideative in nature. *Vidyā tantra* seeks to overcome the lower propensities by raising the serpentine power (*kundalinī*) from the lowermost plexus (**śakra**) to the higher and higher plexi. The upward movement of the *kundalinī* leads to progressive expansion of the psyche and the **concomitant** subjugation of the propensities. On the other *hand*, *avidyā* *tantra* consists of external practices in order to establish control over these propensities. For example, to overcome the propensity of hatred, *avidyā tāntriks* put themselves in extreme **situations** such as, eating

2. *Loka vyāmohakarakah*

food from a skull, sharing food with jackals, dogs in the crematorium. *Avidyā* practices consist in suppression or annihilation of the propensities but *vidyā tantra* aims at the sublimation of them through a process of internal contemplation. Acquisition of occult powers is the primary concern of *avidyā*, whereas in *vidyā tantra*, the sole aim is the unification (*yoga*) of the unit-consciousness (*Anu*) with the cosmic-consciousness (*Bhumā*). In course of the spiritual journey, an aspirant is bound to experience mystic visions and occult powers. But the *sddhaka* is urged not to be enamoured of them, as that is sure to distract one from the cherished goal. The practitioners of *avidyā* fail to perceive the real significance of *Pancamakdra Sādhana*, namely *Madya*, *Mdmsa*, *Matsya Mudra* and *Maethuna* and follow the crude practices of drinking liquor (*madya*), eating meat (*mdmsa*), fish (*matsya*), grains (*mudrā*) and copulation (*maethuna*). But in *vidyā tantra* the esoteric meaning of *Pancamakdra Sddhand* is followed. The word *madya* is not to be interpreted as liquor or intoxicant but as the *lunar ambrosia* (*somasara*). The term *lunar ambrosia* refers to the hormone secreted from the Pineal gland (*Sahasrāra cakra*) which is partly controlled by the Moon. The more the secretion of this hormone, the faster is the upward movement of the *kundalinii*, which pierces through the different plexi to taste the divine nectar. *Mdmsa sddhand* does not mean eating flesh, but proper control over speech. *Ma* means tongue, hence *Mdmsa* refers to words or speech. The tongue performs a vital function i.e. to express or communicate. The spiritual aspirant has to exercise restraint over speech. The state of absolute control over speech is called *Vak siddhi*. *Mdmsa sddhand* also means the practice of surrendering one's actions and mind to *ma*, which is an abbreviated form of *mām*, meaning the I. The I here, is not the small ego but the transcendental -I (lord Himself), before whom one is to surrender the Ego (*unit-I*) along with all its thoughts and actions. According to this interpretation,

Matsya sādhanā, means the practice of breath control. Tantra stresses the importance of breath control in intuitional practice. Faster the breath, more unsteady is the mind and slower the breath, greater is the psychic composure. *Ida' and Pingala'*, which lead the breath through the left and right nostrils, are compared to fish. The manner of breathing has a direct effect on the mental state. *Matsya sādhanā* is the *art* of breath control (*Prāṇāyāma*) *Mudrā sādhanā* stresses the importance of righteous company and sublime thoughts. It advocates doing away with all that are prejudicial to spiritual nourishment. *Maethuna* does not mean sexual indulgence but the spiritual process which culminates in the union of the *Jiva (kundalinii)*, residing in the *Mulādhāra cakra (basal plexus)* and *Shiva* (cosmic consciousness), poised in the *Sahasrāra cakra* (multi-propensive plexus).

Avidya' obviously leads to exhibitionism and *vidya*, to self-withdrawal. The power acquired through *avidyā sādhanā* is used to achieve worldly ends. According **Shrii Ananda Murtii** intuitional science (*vidyā*) should have the two-fold ideal of liberation of the self (*Ātma moksārtham*) and service to humanity (*jagat hitāyaca*).

FORMS OF SĀDHANĀ

The efforts to attain the ultimate goal can be divided into three broad categories, namely, *Daksinācāra*, *Vāmācara und Madhyamācāra*. *Daksinācārā Sa'dhana'* is pacificatory in nature. It seeks to gain the grace of the Lord through prayer, invocation and appeasement. Needless to say that the very concept of prayer is contrary to the spirit of spirituality. *Daksinācāra Sādhanā* conceives of God as the transcendental Being, far beyond the reach of the ordinary individual. Prayers, by and large, consist in asking for things which will benefit the individual. But how does one know what is good or beneficial for oneself ? When considering what is good or bad, individuals are likely to make mistakes

because they see things from finite perspective. If there is a transcendental agent who dispenses good and bad, he certainly knows what is best for His children. He must provide the right thing, at the right time, in the right place, to the right person. Moreover, if one prays to God for something, one actually undermines the status of the supreme God because in that case, one does not see Him as the goal, but as a means to fulfil some ulterior goals. It should also be remembered that God is not a personal Being but a state of pure-consciousness which, having attained, brings the fulfilment of all desires. That is why the highest state is described as *dptakdma* (the state of complete fulfilment). In this state, there remains nothing to be desired. It is therefore, said to be a state of *akāma* (no desire). Then, the spiritual aspirant should have only one desire i.e. the desire to know the self (*dtmakdma*). The concept of offering (*arcand*), thus runs counter to the inner spirit of tantra. Tantra perceives God as the Being, infinite and impersonal. Hence, the idea of appeasing Him through physical offerings is evidently, inappropriate. It amounts to anthropomorphism, as it portrays the Infinite, as finite. God is conceived as a being, amenable to persuasion and appease-ment, like an ordinary mortal. So, the propitiatory rites and rituals in *Daksinācāra* *sddhand* violate the spirit of spirituality.

The *Vāmācāra* *sddhand* goes to the other extreme, as it is based on a pause less fight against the forces of *Pmkrti*. Here, the spiritual aspirant seeks to gain control over the negative forces i.e eight fetters (*astapdsa*) and six enemies (*sadaripu*) and turn them into positive allies in the process of *sddhand*. The practices in *Vāmācārā sādhanā* are, by and large, extroversal. Unless adequate restraint is exercised, they are likely to degenerate into *avidyā sādhanā*. When *Vāmācārā sādhanā* is practised with proper restraint and right goal in view, it takes the form of *Kāpālīka sādhanā* and other types of higher *sādhanā* which accelerate

spiritual progress. *Madhyamācāra sādhanā* strikes a balance between these two extremes. *Tunrra* is the form of *Madhyamācāra*. In *Vn'mdcara sa'dhand*, the *sādhaka* launches non compromising tight against the internal and external forces which stand on he way of spiritual progress. At the same time, the inner spirit of *Daksinācāra* is retained in so far as *devotion* is construed to be the very consummation of spiritual pursuit. The aspirant is urged to bear in mind that ultimate success in spirituality depends solely on the grace of *Parama Purusa*.

Needless to say that all forms of *Madhyamācārā* are essentially *tantra sādhanā*. Whatever be the nature of the spiritual practice, it must aim at the unification of the unit (*jīva*) with the cosmic (*Shiva*). It must therefore, involve a process of psychic expansion which results in the annihilation of the sense of individuality, limitedness. *Jīva* becomes one with the Shiva. The adequacy of a method is to be judged by the extent to which it fulfils this objective.

The state of unification (*yoga*) ought to be the goal of all spiritual practice. *Yoga* is derived from the root *Yuj + Ghain* which denotes the state of unification rather than addition. In addition, for example, two oranges added two oranges, make four but they continue to retain their identity after being added. But when sugar is added to water the former dissolves in the latter and loses it identity, by becoming its part. In the same way, *Yoga* refers to a state in which the *microcosmic-consciousness* merges completely in the *macrocosmic-consciousness*. *Yoga* has been defined as a state of suspension of the propensities³. To attain this state, some schools of *Yoga*⁴ emphasise on rigorous physical discipline. Although methods like, standing on one leg, fasting for days together, exposing the body to extreme heat and cold, even

3. *Yogashittavrtti nirodhah*

4. *Forms of hatha yoga*

crystal gazing do lead to acquisition of extraordinary powers, they very often, distract the mind of the aspirant from the supreme goal. *Rāja yoga* on the other hand, Lays emphasis on disciplining the mind through internal contemplation. *Hatha yoga* is physico-spiritual whereas *Rāja yoga* is psycho-spiritual, but *tantra* is physico-psycho-spiritual. Human being is a composite of *body*, *mind* and *spirit*. Mind refers *to* the subtle functions of the body and Spirit is the subtlest manifestation of *mind*, in the physico-psychic structure. Spiritual potentialities cannot manifest, unless both *body* and *mind* are made congenial for it. Maharshi Patanjali has very clearly described the eight major aspects of intuitional science, namely *Yama*, *Niyama* *Asana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhyāna*, *Dhāranā* and *Samādhi*. Although they do provide a basic theoretical framework, their value in helping the aspirant along the path of spiritual progress is limited. It is like the tourist map which provides information about different places of importance and contain directions to reach them. However to actually reach those places, what is necessary is to undertake the journey. In *tantra*, *practice* is of paramount value whereas theories are of secondary importance. *Tantra* contains a unique blending of *Hatha yoga* and *Rāja yoga*. The main feature of *tantra sādhanā* is ideation on *mantra*. Shrii Ananda Murtii evolved a system of intuitional practice based on *tantra* which incorporates the vital features of *Astānga yoga*. It is the *Rājādhirāja -yoga*.

MINIMUM QUALIFICATION OF SĀDHAKA

Once Parvati asked Lord Shiva about the minimum qualification that a person should have, in order to be eligible for spiritual practice. Lord Shiva replied that one has to have only a human body in order to undertake the journey. In the scriptures, there are statements that whenever the higher souls (those living on the astral and the causal planes) feel the need to expedite their spiritual progress, come down to

take human body, They perform Intuitional practice and leave the body after attaining desired state. It is remarkable that among the living beings, only the human species have the vertical vertebral column. This facilitates the upward march of the *kundalinii* to higher and higher *cakras*. Besides, it is only in human beings that the faculty of discrimination and free-will is fully expressed. Those who lack a developed ego evolve through physical clash and the attraction of the macrocosmic nucleus. They have neither consciousness of the goal nor the capacity for initiative or determined endeavour. Although human body provides one with the basic requirement for spiritual practice, this may not necessarily mean that one is actually on the path. *Free-will* can expedite one's spiritual progress, but if misused, it may also retard one's progress. Majority of the human species live like other primates, attending to their physical needs and comforts. Slothful living prevents them from thinking of something beyond the physical or the pheno-menal. In such people, instincts hold the intellect at ransom. When the intellect is employed to cater to the baser instincts and propensities, a human being is reduced to the status of an intelligent savage. When an animal becomes unruly or ferocious, it does so in its characteristic animal way, but when a human being treads the path of animality, the result becomes more alarming, because in such case, one's actions have the support of the intellect. Hence, to be on the righteous path, it is also necessary to have the right vision and a fervent longing to be on the path.

PREREQUISITES OF SPIRITUAL KNOWLEDGE

Knowledge of an object presupposes an effective interaction between the knower and the known. Sensory competence of the knower is a prerequisite for empirical knowledge. But knowledge of the Supreme subjectivity presents a peculiar difficulty. Here, the subject is finite and

is an integral part of the object, which is Infinite. The subjective faculty in the individual i.e *Mahattattva*, is an object in relation to the unit-subjectivity (*ātman*) and the unit-subjectivity is itself an object in relation to the Supreme-subjectivity. So, the only way for the *finite* to know the *Infinite* is to become one with the *Infinite*. It has been aptly observed that the knower of *Brahman* becomes *Brahman*⁵. To know the finite, *mind* has to move outward but to know the Infinite, the faculties of the mind i.e *Doer-I* (*citta*), the *Doer-I* (*aham*) and *existential-I* (*mahattattva*), are to be introverted so that they are **apexed** and fused in the **unit-consciouness** (*ātman*), which is non-different from the Supreme-subjectivity (*Paramātmā*). The secret of sublimation of the psychic faculties is called **surrender**. The way of **reason** or **intellect** is the way of analysis. It helps the individual to know and interact effectively with the world of relativities. But if **reason** is employed to gain knowledge of the *Infinite*, one is sure to be disappointed. In knowing the Supreme-subjectivity the psychic flow has to be introverted. As a result, the psychic expressions become subtler and subtler, till they become part of the *ātman*. Surrender is the first prerequisite for spiritual knowledge because it not only initiates but also sustains the process of introversion. This does not mean that one has to forsake **reason** but that one has to be aware of the **limits** of **reason**. One who follows the path of **surrender** has also live in the world of relativities. One must therefore, learn the art of training one's mind. One should concern oneself only with things which facilitate spiritual progress. One should learn to ask only those questions, the answers of which will help in attaining the goal. Such questions are termed as **pnriprashna** and are distinguished from **prashna** which relate to matters of worldly concern. In other words, the enquiries and pursuits of the individual should help one to expedite the journey to the highest state. **Pranipāta** (**surrender**) is spirituo-psychic.

5. *Brahmavit Brahmaeva bhnbati*

whereas *pariprashna* is psycho-spiritual, To have success in spirituality all the faculties of a person (physical, psychic and spiritual) are to be integrated and made to move in one rhythm. This is ensured when *pranipāta* and *pariprashnu* go hand in hand with *sevd* (*service*). **Service** is outer expression of inner perfection. Service (*sevd*) is different from business or commerce (*vyavasdyn*). Service is unilateral where one gives and gives, without expecting any return or reward whatsoever; whereas in business, something is given in exchange of something else. Obviously, service is prompted by genuine love, born out of one's sense of identification with the object one serves, whereas business is prompted by selfish considerations. In rendering service, one should treat every created being as expression of the Cosmic. One should remember that the only way to please the cosmic Father, is to serve his children. To serve the creation is to serve Him as He, by His mere resolve (*samkalpa*), has assumed different names and forms. In an act of service, the sensory motor organs, mind and the self move in one cosmic ideation. While trying to overcome the obstacles on the path of service, one undergoes physical and psychic clashes; but they prove to be beneficial for Intuitionnal practice. *Sāadhanā* and *sevd* must go together. *Sāadhanā* provides appropriate psychic framework for service. In service, what is important is not the act but the ideation. For example, an act of charity performed with a view to earning name and fame or promoting one's social or economic interests, is a commercial transaction, in disguise. *Sāadhanā* leads to psychic expansion. As a result, one begins to identify oneself with the one's fellow human beings and creatures. Service leads to psychic-purification (*citta suddhi*), which is a vital prerequisite for inner contemplation (*sāadhanā*). Without intuitionnal practice (*sāadhanā*), Service (*seva*) may degenerate into ostentatious formality, and without service, the Intuitionnal practice may end up as a mere ritual or a mechanical pursuit. Thus, the spiritual

aspirant must follow the three-fold paths of *Pranipdta*, *Pariprushna* and *Sevā*.⁶

FOUR STAGES OF SPIRITUAL, PROGRESS

(i) *Yatamāna*

As previously indicated, in course of psycho-spiritual progress, the individual is subject to the influence of two opposing forces i.e. the force of materiality and ignorance (*avidyā māyā*) and that of divinity and wisdom which, make the individual perpetually discontented with anything material and finite. The first stage of spiritual progress is one of clash and cohesion. *Tantra* is fight against the forces (internal and external) that hinder one's onward march. This is the stage of initial difficulty (*yaramdna*). Internal obstacles take the form of the propensities (*vrttis*), the six enemies (*sadaripus*), namely, *Kāma* (passion), *Krodha* (anger), *Lobha* (avarice), *Moha* (delusion), *Mada* (ego) and *Mātsarya* (envy) and the eight fetters, namely, *Lajjā* (shame), *Bhaya* (fear), *Ghrnd* (hatred), *Sankd* (doubt), *Kula* (complex of lineage or high descent), *Shiila* (complex of culture), *Māna* (vanity) and *Yugpsd* (hypocrisy or slander). The spiritual warrior has to swim against the current, as it were, in order to fight against these obstacles. One has to nullify the downward pull of *Avidyā*. When human beings get obsessed with the satisfaction of sensuous needs they are no better than animals. As animals lack developed consciousness it is unnatural for them to have the vision of a goal and far less, the incentive to achieve it, whereas a human being is endowed with the capacity of pursuing the cherished goal. The spiritual practice, which liberates one from the state of animality is called *Pasvācāra sādhanā*. Here, Lord is addressed as *Pusupati*. In the next stage of the struggle the aspirant puts up a conscious and vigorous fight like a hero. This is the stage of *Virācāra sādhanā*. Here, the Lord is addressed as *Vireswara*. After this stage, one enters the path of pure-

6. *Pranipatena pariprashnena sevayā*

spirituality, called *Divyācāra sādhanā*. Here, the Lord is addressed as *Deva* or *Mahadeva* (Supreme Lord). The stage of *Yatamāna* is one of non-compromising fight. But every fight does not reflect the spirit of *Yatamāna*. The fight must be directed towards the spiritual goal. It must be actuated by the desire for liberation of self and the welfare of the society, at large. All actions, leading to the evolution of the self and social progress, should have the sanction of the rational mind or the discriminating self. *Yatamdna*, becomes meaningless without liberation from the physical and psychic bondage. Hence, for *Yatamāna*, psychic freedom is the prerequisite. Psychic freedom is not possible unless the individual is able to satisfy the basic needs. For this, there has to be a socio-economic order free from exploitation, disparity and discrimination. But freedom in the socio-economic sphere does not by itself guarantee freedom of the mind. It is possible that a society which promotes egalitarian social values and economic self-sufficiency, may have people who are dogmatic and superstitious. Dogma regiments human mind and prevents free flow of Intellect. Sometimes, dogmas are set afloat by the vested interests to keep the large sections of society, perennially deprived and oppressed. People who fail to see through such dogmas, fall prey to various complexes, as fear complex, inferiority complex etc. In such a state of mental slavery, *Yatamdna* is hardly possible. Hence, the stage of *Yatamāna* presupposes a social order where there is liberation of the intellect, along with social justice and economic liberty.

(ii) *Vyatireka*

The second stage of spiritual progress relates to the psychic sphere. *Yatamdna* signifies the physico-psychic progress, whereas *Vyatireka* refers to progress in the psychic realm only. After overcoming the physical and psychic obstacles, the aspirant has to make progress by controlling the mind. Mind plays a decisive role in spiritual progress.

Mind is the link between the *Body* and *Spirit*. It is the cause of bondage and liberation as well. Mind has the inherent tendency to move from one object to another. In other words, it always needs an object to ideate upon. The other characteristic of the mind is that *as it thinks so it becomes*. When it ideates on the crude, it becomes crude and when it ideates on the subtle, it becomes subtle. Mind as such, is subtler than the five fundamental factors. Hence, ideating on anything finite or crude, degenerates it. So, the only ideation that can nourish the mind is that of the Cosmic. That is why the psychic flow is to be introverted. It is necessary for the mind to be schooled in the art of withdrawing from physicalities and contemplating on the Cosmic. In the state of *Vyatireka*, the mind loosens its anchorage in the material world and moves inward, with *Parama Purusa* as the sole object of ideation.

(iii) *Ekendriya*

When the Mind is withdrawn from the objective world, introverted and focussed on one particular object it is said to be the state of *Ekendriya*. Because of the singularity of object, psychic energies get converged on one point. But such a concentrated state of mind can otherwise be achieved by taking a physical *object*, an *idea* or a *dogma* as the focal point. This would not amount to *ekendriya* for in such case, owing to its exclusive obsession with matter, mind is converted into *matter* and evolution of individual is checked and retarded. That is why, in the state of *ekendriya*, one should choose only the *pure-consciousness* as one's object of ideation. Both physical objects and mental concepts, come within the realm of relativity. *Parama Purusa* is beyond the relative factors of time, space and person. As long as the mind is attached to any physical or *psychic* object, it remains bound to the realm of duality of happiness and sorrow. When *Parama Purusa* is taken as the object of meditation, the mind loses its finitude and in the process,

1.92 Call of the Messiah.

gets lost in the cosmic. Mind monitors the functioning of the five sensory and five motor organs. The sense organs regulate the functioning of the body and are, in turn, regulated by the mind. In the scriptures, the body has been compared to a chariot and the sense organs are likened to the horses. Mind is the rein, the discriminating faculty or conscience (*viveka*) is the charioteer and the unit-subjectivity (*ātman*) is the rider. Unless properly restrained by the rein-like mind, the steed-like senses may run amok bringing disaster to the chariot and the rider as well. So, it is necessary that the senses move according to the dictates of the mind. In the state of *ekendriya*, the *indriyas* (sense organs) are under absolute control of the mind, which in turn, follows the dictates of the conscience which is nothing but the voice of the self. So, mind remains immune to the influence of the propensities and functions according to the dictates of the self.

The functioning of the mind depends largely on the flow of the vital energy, especially the rate of inhalation and exhalation. Fast and unsteady breathing make the Mind, restless and unsteady. When the Mind is unsteady, the propensities and the activities of the sensory-motor organs remain uncontrolled. On the other hand, a regulated rhythm pattern brings in, composure and equanimity. This points to the importance of breath control (*prāṇāyāma*). As the movement of the body is intimately linked with the flow of the vital energy, it is imperative that all psycho-spiritual process be performed in the relaxed and motionless postures.

(iv) *Vashikāra*

It is the culminating point of psychic introversion, whereof all the physico-psychic longings come to a naught. When one attains this state one can claim to be the real conqueror (*jina*). One not only gains control over one's psycho-physical beings but can control the thought and action of less developed beings. Higher mind, controls the

lower minds. It is rightly described as the state of supreme realisation (*paramārtha*). *Artha* refers to the means by which one obtains relative or temporary liberation from bondage or suffering. For example, hunger is a state of limitation (bondage) which can be removed by taking food, but that does not ensure a permanent cessation of the phenomenon i.e. the feeling of hunger. One feels hungry again after some time. One meaning of *artha* is money because it is a means of satisfying our longings for the finite. The highest state is the state of *Paramārtha* because, once it is attained, everything is attained.

The highest state is described as the state of absolute freedom (liberation). The sole objective of Intuitionist practice is to liberate the individual from the three fold bondage, physical, psychic and spiritual. The *physical bondage* relates to the bondage of time, space and person. From the very dawn of human civilisation, man has been struggling incessantly to overcome these physical bondages. Despite the miraculous feats of science and technology, man could not completely overcome the limitations of space, time and person. On the physical plane, absolute liberation is not possible. It may be that with the invention of automobiles people today, can travel great distances in much shorter time than their predecessors (whose only means of transport was their feet, animal ride or a bullock cart) but it is not possible to cover the distance, in no time. All that science can do is to minimise the limitations, thus providing more comforts and luxuries of life. The *psychic bondage* relates to the limitations of human intellect. Intellect has the tendency to ask why and how, of things. It is not humanly possible to know every thing about every thing. A person may get an answer to a particular question, but that does not satisfy the insatiable desire to know more and still more. Spiritual bondage springs from one's feeling of separation from the cosmic principle. With the awakening of spiritual awareness

a person feels an irresistible urge to be one with the Lord (cosmic nucleus). The dualism in higher life creates a feeling of spiritual anguish which can be permanently overcome when the unit-consciousness (*jivātmā*) becomes one with the cosmic-consciousness (*paramātmā*). Complete liberation is, therefore, possible only in the spiritual sphere.

PREPARING THE BODY

As indicated earlier, Spiritual progress is physico-psycho-spiritual in nature. *Tantra* does not acknowledge dichotomy between *matter* and *mind*, or *mind* and *spirit*. *Mind* and *spirit* function only on the physical base. Body is the substratum of the *mind* and *spirit*. Spiritual progress follows the stages of physical, physico-psychic, psychic, psycho-spiritual development and eventually culminates in pure-spirituality. So, the physical base must be made congenial for psychic, psycho-spiritual and spiritual upliftment. For this, the body cells are to be perfected by sentient food. Food is divided into three basic categories, depending on its effect on the human Body and Mind. Static food is bad both for the body and *mind*. Mutative food is good for the body, but may or may not be good for the mind, while sentient food is good both for the body and the mind. A crude body has a crude mind and a subtle body houses a subtle mind. When one attains liberation from spiritual bondage, one also secures liberation from the physical and psychic bondage. When the Unit (*anu*) merges in the Cosmic (*bhumā*) it loses its identity and becomes one with the cosmic. As everything becomes integral part of the cosmic, attainment of this cosmic stance, amounts to having omniscience (absolute liberation in the psychic sphere), Omnipotence and Omnipresence (absolute liberation from the bondage of space, time and person). It is, aptly observed that *the highest state is that, by knowing which everything is known and by attaining which everything is attained*. There are two different ways open to the individual, namely: the way of

excellence (*pustimārga*) which leads to the state of supreme realisation, and the path of degeneration (*raurava mdrga*) which takes one away from the nucleus. Knowingly or unknowingly, everything animate or inanimate moves around the cosmic nucleus.

Static food makes the mind inert and stimulates the baser propensities. Mutative food excites the physiological system and makes the mind unsteady. Spiritual practice makes the mind subtle. A subtle Mind requires a subtle body in order to function. Hence, the necessity of sentient food. In a healthy body there is psycho-physical parallelism. The importance of yogic postures (*āsanas*) can hardly be overstated. A healthy body and healthy mind presuppose the normal functioning of the glands and sub glands of the body. Glands secrete hormones into the blood stream. Mal-functioning of these glands lead to over-secretion or under-secretion of the hormones. Beside their effects on the body, glands have a direct effect on the propensities (*vr̥ttis*). Each *cakra* is associated with certain glands and is the controlling nucleus of certain propensities. The hormonal secretion, therefore, affects the expression of the propensities. Over secretion activates the propensities and under secretion makes them recessive. The yogic postures restore the normal functioning of the glands and thereby, promote the health of mind. They are psycho-physical in nature. The spiritual aspirant also has to fast on certain days of the month, namely, Ekddashi, (the eleventh day), full moon (*purnima*) and new moon (*amayasya*) day. On these days, on account of inter-planetary attraction, liquid component on the earth rises upward. So, there are high tides in the sea. The liquid components of the body also move upward making the mind more restless and unsteady. Fasting without water on these specific days keeps the body dry, thereby neutralises the planetary pressure. Mind becomes introspective and the extra secretion of melatonin from the Pineal gland keeps

one absorbed in Bliss. It also gives rest to the stomach, helps to digest the undigested food, cleans the bowels and above all, neutralises the toxic effect of food. Besides these, instructions such as preserving the joint hair the use of water after urination, full bath at least twice a day (in normal temperature) etc. are to be meticulously followed.

PREPARING THE MIND

Morality is the base of *Sādhana*. Just as a seed needs fertile soil in order to sprout, the spiritual unfoldment is possible only when the mind is made pure and perfect. This is possible by non-compromising observance of Yama *i.e.* Ahimsa (non-violence), *Satya* (truth), Asteya (non-stealing), Aparigraha (non-possession), Brahmacharya, (celibacy) and Niyama, *i.e.* Saucha (cleanliness) Santosha (contentment), *Tapah*, (penance) Svadhyaya (study) and Ishvara Pranidhana (contemplation). Study of the scriptures (*svādhyāya*) and association with righteous people (satsanga) also nourish the mind. Svadhyaya does not mean study of the scriptures as a matter of routine, but understanding and assimilating their message, and conduct one's life accordingly. Subtler ideation elevates the mind to higher layers. In other words, noble and lofty thoughts make the mind subtle. As a result, the mind is freed from bondage of the propensities. That is also the reason why pornography or nudity in Art, Literature and the audio-visual media have had such degenerating effect on people of twentieth century, especially, the youth. **Similarly**, the company of noble and elevated people, help one imbibe the wavelength of higher minds. Interaction with righteous people has a far deeper impact than Svadhyaya. Human beings are essentially divine. Evil is acquired. That is why one tends to be influenced more by Good than by Evil. Good is more infectious than Evil.

SĀDHANĀ

(i) Preceptor :

In every walk of life, one stands in need of a guide, who by virtue of his knowledge and expertise, guides the disciple. The necessity of a guide is felt as all the more indispensable on the esoteric path of spirituality. Spiritual truths are beyond the ambit of sensory perception and reason. So to move on this uncharted path, one needs a guide, a preceptor (*guru*). Only one, who has seen the goal can guide the seeker. So, Guru must have been established in the state of perfection and oneness. If one who knows the cosmic one, becomes the cosmic. Hence, *Guru* who is the knower of *Brahman* and is none other than *Brahman*.⁷ In *tantra* he is *Mahākaula*. When fervent yearning for spiritual knowledge arises in the mind of the spiritual aspirant, *Guru* appears before him. In fact, it is *Brahman* who, in the form of the *Guru*, is seeking the right disciple. Finding one's *Guru* is the most auspicious and extraordinary event in the life of an individual because from that moment *Parama Purusa*, assuming the form of *Guru* assumes the responsibility of leading the disciple to the ultimate goal. He remains eternally vigilant to ensure that the initiate continues to be on the path and does not go astray. In return, the disciple has to surrender with the utmost devotion and sincerity. As *Guru* is indeed *Brahman*, he is beyond the domain of mind. Of course, the disciple has to use his discrimination to make sure that he does not fall into the hands of the incompetent or fakes, who very often, put on the semblance of perfection. But having found the Master, one has to completely surrender oneself at His feet. It is only by unconditional adherence to His wishes, words and actions, that one is sure to attain the highest state.

(ii) Initiation:

Initiation (*dikṣā*) can be likened to the sowing of a

7. *Brhhmaevn gururekah nāparah*, 3-9. *Ānanda sūtram*.

seed. *Diksā* is derived from the root *Dah*, which means *to burn*. Here, it means, burning the reactive momenta (*samskiiras*), or the unexpressed reaction of past actions. Initiation provides both speed and rhythm in the journey to the ultimate goal. This leads to the speedy exhaustion of *samskāras*. By performing an action a person remains bound to the reaction of that action. There can be no doing away with the reactions of one's action. Only the mode of experiencing them may change. The *Sadguru* alone can absorb the *samskāras*. The life of the initiate can be compared to a journey from one place to another. Whether one moves fast or slow, one has to cover the same distance and pass the same places and sights on the way. The only difference is that faster the vehicle, the sooner one crosses them in succession. It is normally noticed that soon after initiation the quantum of suffering or pleasure in the life of the seeker, increase greatly. This is because the *Samskaras*, good or bad, are getting exhausted quickly. By the first lesson of *Rājādhirāja yoga*, *samskāras* are exhausted very fast. But there are two kinds of actions i.e. those that are performed in requital of past actions and those that create further bondage. *Madhu vidyā*, the second lesson of *Rājādhirāja yoga*, if properly practised, prevents the formation of *samskiiras*. The *vedic* forms of initiation consist of purificatory rites but *tāntrik* initiation involves imparting a *mantra* to the initiate, along with details of the process of contemplation. In *vedic* system, competence of the aspirant is ascertained in terms of one's nature, vocation and lineage, before the real instruction is given. Certain systems also consider the Sudras and Women to be unworthy for spiritual pursuits. But according to *tantra*, everyone is essentially divine and has therefore, the birthright and competence to attain the supreme stance. As mentioned earlier, having a human body and an earnest desire for divine knowledge, are the prerequisites for attaining *Brahmahood*. However, in the hierarchy of evolution, each person has his

own point of beginning in the spiritual journey. Hence, the same *mantra* is not prescribed for everyone. Only those who have expertise in the science of *tantra* can select the proper *mantra*.

(iii) *Mantra:*

Incantation of a *mantra* is one of the essential features of *tantra sādhanā*. Any word cannot be a *mantra*. In order to qualify as a *mantra*, the acoustic unit must have been *Pulsative, Incantative and Ideative*. It should be bi-syllabic. It is to be incorporated into the *Biorhythm*, so that it can pulsate with inhalation and exhalation of the breath. It must also be a meaningful unit of sound. The incantation of a *mantra* does not involve the mechanical repetition of a sound as in *japa*, but ideation on the meaning. In the process of incantation the entitative rhythm or psychic flow (*svarasa*) gets transmuted into the cosmic rhythm (*paramarasa*). Mind takes the form of the object it ideates upon. So, by ideation on the cosmic, embedded in the *mantra*, the unit mind loses its finiteness and becomes cosmic. Meditation on the cosmic, consists of three distinct phases, *Bhuta suddhi, Āsana suddhi and Citta suddhi*. In *Bhuta suddhi* one has to withdraw the mind from external physicalities as per the instruction of the *Ācārya*⁸. Then, in *Āsana suddhi*, the mind is to be withdrawn from different parts of the body and concentrated on the *Ista cakra* (to be determined by the *ācārya*). These two *suddhis* constitute the essence of *Pratyāhāra sādhanā*. The mind, having been withdrawn from all objectivities, does not have any physical object as its preoccupation. But an essential feature of the mind is that it always needs an object (*idea*) to be preoccupied with. Mind needs base in order to maintain its existence. So, it is necessary to provide mind with an idea to play with. Mind is subtler than five fundamental elements. All the finite objects are made up of them. If mind contemplates on the finite, it is sure to

⁸ One who has the expertise to initiate and guide

degenerate. Therefore, the only suitable object of ideation (*ābhoga*) for the mind is the cosmic idea (*Brahma bhāva*). That is why idolatry is taken to be the lowest form of spiritual practice. Constant ideation on an idol which has a finite shape and is made up of the five fundamental factors, arrests the progressive expansion of the *psyche*. Ideation on the Cosmic is termed as *Isvara Pranidhāna*. *Pranidhāna* refers to the process of directing the attention of the unit mind to the cosmic self. *Pranidhāna* is different from *Japa*. In *Japa*, there is only acoustic rhythm, involving the repeated chanting of *mantra*. But in *Pranidhāna*, the acoustic rhythm goes along with a parallel mental rhythm. The aspirant not only chants *mantra*, but also ideates on its meaning. Despite distractions and hindrances, one should do one's utmost to maintain the parallelism between the acoustic rhythm and mental rhythm. This state of sustained flow is called *Anudhyāna*. *Pranidhāna*, together with *Anudhyāna* constitute *Abhidhyāna* (meditation). It is to be remembered that a word carrying the cosmic idea does not qualify to be a *mantra* unless it has been infused with the power by the *Sadguru*. The power infused in a *mantra* is called *Mantra caetanya*. It refers to the inner potency of the *mantra*. *Mantra siddhi* refers to state where the inner potency of the *mantra* is fully actualised in the form of *Ista* (*guru*) whom the *sādhaka* realises as none other than *Brahman*. Just as a seed needs congenial conditions to manifest its latent potentialities, *Mantra sādhanā* must have *Mantra dipinii* in order to be effective. *Mantra dipinii* means a congenial psychic atmosphere for ideating on the *mantra*. This is provided by *Yama* and *Niyama*. It is quite significant to note that unlike an ordinary seed, the mantric seed, once sown, does not go waste. If after receiving the *mantra* from the *Guru* either directly or through any *ācārya*, one does not follow the prescribed system or acts to the contrary, the process of God-realisation may be delayed. But because of the fact that *Brahman* in the form of *Guru* has chosen

to take the individual to the ultimate goal. Nature creates circumstances to force the individual to realise the significance and necessity of intuitional practice and the *sādhaka* is made to walk on the path.

(iv) *kundalinii*

It is nothing other than the divinity quiescent in the individual. It is the principle of negativity. It is nothing other than the unit-subjectivity (*jiva*) under the subjugation of the propensities. It is the serpentine power that lies coiled anti-clock wise in the basal plexus (*Mulādhāra cakra*). The incantation of *mantra* generates an acoustic vibration in the psychic body which has a whipping effect on the *kundalinii*, the slumbering consciousness. As a result of *mantraghāta* the *kundalinii* rises upwards through the *Susumnā* which touches the *Idā and Pingalā*, intertwining at different points, called *cakras* (plexi). These three *nādis* are the mystic channels and the *cakras* are the mystic knots. *Cakras* have been conceived of as the psychic centres. Each plexus is said to control certain propensities. Fifty propensities, may be expressed both internally and externally, in ten possible ways *Purva, Pascltima, Uttar, Dakshina, Isāna Agni, Nairuta, Vāyu, Ardha and Urdhva*. The upward movement of the *kundalinii* leads to psychic dilation and the progressive control of the propensities by the unit-subjectivity (*jiva*). Each *cakra* is depicted as a lotus with petals representing the different *vrttis*. When the *kundalinii* 'passes through a *cakra*, the *vrttis* associated with it are swallowed up. So the rise of the *kundalinii* results in the gradual liberation of mind from limiting influence of the propensities. When it reaches the highest point i.e. multi-propensive plexus (*sahasrāra cakra*), one attains the state of indeterminate absorption (*nirvikalpa samāddhi*). The first five *cakras* are the controlling nuclei of the five fundamental factors (*panca mahābhutas*). The basic plexus (*mulādhāra cakra*), the liquidal plexus (*svādhīsthāna cakra*) the Igneous plexus

(*manipura cakra*), the Aerial plexus (*anāhata cakra*) and the physico-psychic plexus (*visuddha cakra*); control the solid, liquid, luminous, aerial and ethereal factors respectively. When *kundalinii* rises to a particular *cakra* one gains absolute control over the element associated with it. Each *cakra* is conceived as having a shape and colour and is associated with certain cosmic sound. One hears the sound of the cricket (*vringura*), ankle bells (*nupura*), the bell (*ghanta*), flute (*vanshi*) and *Omkāra* as the *kundalinii* passes respectively through the *Mulādhāra*, *Svādhistāna*, *Manipura*, *Anāhata* and *Visuddha*. Beyond the *Ajnd cakra* (*occult plexus*) there is silence. Mind is conceived as having different layers according to their varying psychic functions. When *kundalinii* reaches a particular *cakra*, mind functions from that layer. The rise of *kundalinii* results in the conversion of the lower *kosas* into the higher *kosas*. The cruder layers of the mind becomes progressively subtler until eventually, the Unit-mind merges in the Cosmic-mind and the cosmic-mind in the self. In other words, as the *kundalinii* rises higher, the *kāmamaya kosa* is converted into the *Manomaya kosa*, the *Atimānasa kosa* into the *Vijnānamaya kosa* and the *Vijnānamaya kosa* into the *Hiranmaya kosa*. To put it differently, in the process of metamorphosis of the crude into the subtle, *Citta*, (the done-*I*) is converted into *Aham*, (the doer *I*), the *Aham* into *Mahat* (the existential *I*) and *Mahat* into the Self. The higher it rises, the higher is the layer, in which the mind functions. If creation (*Saincara*) is the result of the objectivisation of subjectivity, then evolution to the higher plains of existence involves the increasing subjectivisation of objectivity. The purpose of *sādhana* is to elevate the mind to the subtler layers and finally to bring it to a point from where it will merge in the individual self and the individual self in the cosmic self. As *kundalinii* rises higher, mind becomes increasingly introverted. The secretion of the Pineal hormone (melatonin) from the *sahasrāra*, stimulates the movement of the

kundalinii which rushes upward to taste this *Lunar ambrosia* (*somarasa*), divine nectar (*amṛta*). One experiences spiritual ecstasy and mystic trance. One acquires occult powers. At this stage, the aspirant has to be extremely careful, so that the occult powers do not divert one's attention from the supreme goal.

PRAKṚTI AND MĀYĀ

Creation is the result of the mere desire of *Purusottama* to become many. *Purusa* and *Prakṛti* are two names of the same entity. As the creative principle, it creates the multiplicities and attracts them back to itself. *Māyā* refers to the innate power of the creative matrix. Different *Māyās* refer to the different functions of the operative principle in relation to the *Macrocosm* and the *Microcosm* in the process of *Saincara* and *Prati Snincara*.

(a) **Mahāmāyā** : Mahāmāyā denotes basic function of the creative principle, which makes both the centrifugal movement (*saincara*) and the centripetal movement (*Prati Saincara*) possible. Because of this the supreme subjectivity metamorphoses itself into the five fundamental factors and in the process of *Pruti Saincara* the solid factor changes into subtler forms of existence. (b) **Yogamāyā** : Yogamāyā is that by which the creative principle guides living beings towards *Parama Purusa*. It is felt only when the human mind yearns to be united with the *Macrocosm*. (c) **Vishnumāyā** : Vishnumāyā is that by which the creative principle is associated with every individual being. Because of *Vishnumāyā*, human beings remain engrossed and hypnotised by the beauty and charm of creation. One looks upon every object as the explicit manifestation of the Lord. (d) **Anumāyā** : Anumāyā is the power of the creative principle as expressed in the unit structure. It keeps the mind directed to worldly ambitions and attainments, such as name, fame and wealth. As a result, the individual remains oblivious of the real goal of human life and one becomes

concerned only with the pleasurable (*preya*) not with the preferable (*sreya*). In the cosmic act of creation, preservation and dissolution, the powers of the creative principle act in two diametrically opposite direction. *Avidyāmāyā*, is responsible for making subtle things crude and *Vidyāmāyā*, for making crude things subtle. *Saincara* (the extroversive phase of creation) is dominated by *Avidyāmāyā*. In *Prati Saincara*, *avidyāmāyā* influences human mind in two ways. Due to the influence of *Avarani shakti* the nature of reality is distorted. Under the influence of *Viksepi shakti*, mind tends to ideate on the crude and drifts away from the Macrocosm. On the other hand, *vidyāmāyā* helps the individual to move from the crude to the subtle. Evolution is a perpetual conflict between *vidya* and *avidya*. The greater the influence of *vidyā* over *avidyā*, the faster is the pace of progress. *Vidyāmāyā* operates through two forces i.e. *Hlādinii shakti* and *Samvit shakti*. *Samvit shakti* refers to the dawning of higher consciousness, which makes one realise that divinity is the goal and essence of one's existence. *Hlādinii shakti* refers to the ecstatic experience of moving towards *Parama Purusa*. It provides added impetus to the God ward march. The spirit of *sādhana* is to wage a pact less fight against the forces of *avidyāmāyā* which produce hindrances in form of eight fetters (*astapāsa*), six enemies (*sadaripu*) and the crudifying propensities (*vrttis*)

The capacity of a finite is very insignificant compared the powers of *Prakrti* i.e. force of *avidyāmāyā*. The circumstantial handicaps are sometimes too very stupendous to be overcome. Fight one must, against the forces of *avidyā* until the goal is achieved. Often, the individual efforts and assertive encounters are crushed by the uncanny and indefatigable *Prakrti*. So, the ideal way to overcome the influence of *avidyā* is to surrender and seek refuge in *Parama Purusa* (the supreme subjectivity). *Shakti*, the operative principle is an integral part of *Shiva* (cosmic

consciousness). *Yakrti* is blind and acts at the behest of *Purusa*. When one takes shelter at the altar of divinity one is protected from the hostile *Prakrti*. For example, one who wins the confidence of the master, wins the support of all those who are at his service. *Surrender* involves the suspension of the *Ego-sense*. The *lower-I* merges in the *greater-!*. One thus, becomes the Lord of *Prakrti*. One has to wage war against *avidya* by completely surrendering to *Parama Purusa*. *Surrender* does not mean taking recourse to non-action or inaction but supplementing one's finite capacity with powers of the Infinite. Surrender removes the umbrella of Ego, so that one gets drenched by the shower of divine grace. When one surrenders oneself before *Parama Purusa* the forces of *Prakrti*, instead of creating obstacles, turn to be friendly and help one in the process of sublimation. The forces of obstruction i.e. the *Pâsas*, *Ripus* and the *Vrttis* become allies on the path of spiritual progress. It should be remembered that the nobler the goal the mightier are the obstacles. Obstacles are, in fact, the circumstances that help one muster strength to encounter them. Obstacles are necessary for spiritual elevation because the strength that one gains by trying to overcome the obstacles becomes one's asset. Suffering and difficulties pass by. But the person lives on, with added strength and enlarged vision. In order to be on the path, one must invoke His grace because, if the forces of *Prakrti* are hostile one may not even have good thought, good company or the right inspiration to lead a good life.

SAMĀDDHIS

The same reality is differently experienced by different minds. The mind functions in different layers and has different occult experiences (*samaddhi*). (a) *Tanmdtrik Samdddhī*: One attains this state only when one gains absolute control over the five fundamental factors, i.e. when the *kundalinī* has crossed the first five *cakras*. A fundamental

factor is nothing but a collection of inferential vibrations (*tanmātras*). The presence and absence of objects are determined by the presence and absence of *tanmātras*. When the unit-mind becomes one with the cosmic-mind, one experiences omniscience and omnipotence. In the state, mind can create *tanmātras* and wish things into existence and can make things disappear. In this state one experiences different occult powers (*siddhis*) (b) ***Kaunkalamālini Sarnaddhi***: In this state, the aspirant has a feeling of oneness with the operative principle (*paramā prakṛti*) as *Kaunkalamālini*. One experiences ineffable bliss and forgets one's existence. Temporary disruption in the psycho-physical parallelism causes unusual symptoms in the body. Breathing becomes fast and heavy. Nerves contract and expand violently leading to convulsion of the body and there is immense pressure on the nervous system. One cannot do anything except producing some indistinct and incoherent sounds. (c) ***Anindyānandarasa Samtiddhi***: One experiences this *samāddhi* when there is excessive secretion of Melatonin from the Pineal gland. The divine nectar drenches all the lower *cakras* and mind becomes completely introverted and engrossed within. One experiences indescribable Bliss in the heart. The nerve fibres become almost numb. The lower plexi of the body are vitalised. In this blissful state everything in the universe appears to be sweet and sublime. In *Vaṣṇava* philosophy this state is described as *Madhurābhāva* where the devotee sees everything as expression of Lord Kṛṣṇa. It is said to be achieved not by one's *yogic* endeavour but only through the grace of the *Guru*. (d) ***Rāgānugā Samāddhi*** and ***Rāgātmikā Samtiddhi***. They correspond to the state of *Rāgānugā* and *Rāgātmikā bhakti*. In *Rāgānuga samāddhi* the *sādhaka* feels the bliss of being in intimate proximity with the Lord. But the sense of duality persists. In the *Vaṣṇava* scripture, it is described as the state of *Sārsthī*. Herein, the devotee becomes blissful, serving Him, pining for Him, and yearning

to be born again and again to live such blissful existence. In this state, there is deep breathing, often expressed in loud sporadic sounds (*hoomkār*). This state may lead to *Rdgdtmikd samāddhi* where one feels oneself to be one with the Lord. One attains this type of *samdddhi*, when one has extreme love and devotion for the Lord, the supreme desideratum (*dheya*). In this state it is difficult to remain steady as there is a lack of parallelism between the body and mind and the movement become unsteady. (e) **Dharmarnegha Sarndddhi** : This occurs due to constant ideation on the *Ista* and the practice of *Madhuvidyā*. *Madhuvidyā* helps one look upon everything with cosmic ideation. This nourishes sentiment of devotion (*bhakti*). The devotee finds the *Ista* in everything. In this state the *sādhak* feels the Lord as the very essence of one's being as well as every other created being and thereby, falls in love with the whole creation. As a result, an intense spiritual effulgence (*dharmamegha*) is created around the *Anāhata cakra*, which spreads and engulfs everything that comes on its way. In this state the *sādhaka* remains immersed in intense bliss. One shows physical symptoms such as lack of control over one's body movements. (f) **Rhdva Sarnaddhi** : As the unit mind becomes more expansive and subtle, the supreme subjectivity is reflected more clearly on the unit-psyche plate. Greater the psychic expansion, the more intense is the yearning to be one with Him. This takes the form of deep devotional sentiment and leads to the state of *Bhāva samāddhi*. Here, *sddhaka*, due to intense yearning and complete obsession with the Lord, loses control over the body and remains blissfully oblivious of all externalities. The thrill and vibration in different parts of the body can no more be controlled by the unit-mind. In this mystic trance, the waves of Bliss produce tremendous vibration in the body, completely subjectivating the glands, nerve cells, and the nerve fibres which become almost, non-functional. *Bhāva samaddhi* is experienced in the four lower *cakras*.

When the *kundalinii* rises beyond the *Anāhat cakra*, the higher mystic trances are experienced. (g) **Savikalpa Samāddhi** : This state is attained when the *existential-I* (unit-muhat) merges in the cosmic I (cosmic-mahat). In the process of **introversion** *Citta* merges into *Aham* and *Aham* into unit-muhat. At this point one passes beyond the periphery of the unit-mind (*anumana*). One merges in *Saguna Brahma*. The reactive momenta (*samskdras*) get exhausted. This is the state of *Mukti*. As one still remains in *Saguna Brahma*, one continues to be a part of the *Cycle of creation*. It is a state from where the centrifugal movement begins and the centripetal movement terminates. Therefore, there is always the possibility that one may again enter into the cycle of creation. This state is also referred to as *Sabija samāddhi* (h) **Nirvikalpa Samāddhi** : It is a state beyond *Savikalpa samāddhi*. Here, the unit-mind, already merged in the cosmic-mind eventually merges in **transcendental-consciousness**. It is a state where the cosmic-I is sublimated into the state of *Pure-consciousness*. One remains beyond the gamut of creation. This is referred to as the state of *Nirvija samāddhi*. It is beyond the ambit of the mind and the senses. It can neither be comprehended by sensory cognition nor understood through categories of the mind nor be verbalised. The only proof of such a state is the bliss or ecstasy, that follows its attainment.

PANCATANTRA

Tantra *sādhana* involves development of all the aspects of human existence. Tantra *sādhana* is multi-faceted. There are different schools of tantra, namely, *Shaeva tantra*, *Shdkta tantra*, *Vaesnava tantra*, *Gānapatya tantra* and *Saura tantra*, each school putting exclusive emphasis on one particular faculty or aspect. There are three distinct faculties in man, namely, the cognitive, conative and the affective. *Shaeva tantra* gives prime importance to Knowledge, in attaining the highest state. The nature of the ultimate

reality is of the nature of pure-consciousness and the ultimate goal is the unification of the *Jiva* with *Shiva*. Every *Jiva* is essentially *Shivn*. On account of the influence of *Pdsas*, *Ripus* and *Vrttis* the real nature of the ultimate is blurred and the illusion of multiplicity is created. This elemental ignorance leads to the bondage of individuation, whereby the individual develops the sense of I and *Mine*, the illusion of land the *other*. The ego-sense (sense of agency) generates the bondage of *karma*. As a result of *sādhana*, the illusion disappears. The sense of multiplicity is sublimated in the awareness of cosmic unity. *Sa'dhaka* realises that he is essentially *Shiva*. In *Shaeva tantra* there is no room for priestly mediation or ritualism. As mentioned earlier, in different stages of spiritual progress *Shiva* is addressed as *Pasupati*, *Viresvara* and *Mahddeva*. According to *Shaeva tantra*, the purpose of *sddhand* is to help one distinguish between the eternal and non-eternal. In the social sphere, *Shaeva tantra* propagates unity of all created beings and is opposed to artificial distinctions based on caste, colour and creed. The practices in *Shaeva tantra* aim at enriching the cognitive faculty so that one has the capacity to discriminate (*nityānitya viveka*). This culminates in the cognition of the *Shiva* in every *jiva*. In *Shākta tantra*, *Shiva* is considered to be passive and *Shnkti* (the operative principle) is the focal point of the Intuition practice *sddhand*. *Shakti* is the creative matrix. *Mdyd* is the innate ability of *Shakti* to appear as many. The overpowering influence of *Mdyd* creates different levels of consciousness. The purpose of *Shākta* practice is to unify the disintegrated consciousness by fighting against the forces of *Prakrti*. The way of the *Shākta* is one of pause less fight against any thing that stands on the way of attaining the highest goal. In *Shākta tantra*, utmost emphasis is laid on the arousal of *kundalinii*. *Shākta sddhand*, essentially aims at perfecting the actional faulty of the individual. It takes the help of *vidyā* in its struggle against *avidyā*. On this path, the aspirant is sure

2 10 Call of the Messiah

to acquire occult powers and may be tempted to misuse them. In fact, the degenerated form of *Shākta tantra* is equated with the worship of female Goddess such as *Kalii*, *Candii*, *Chinnamastā* and the crude practices of *Pancamakāra*. The sole objective is the acquisition of occult power which is used for attaining worldly ends. Here, the *Shakta sādhanā* seeks to wrest powers from *Prakṛti* by force. This is an aggressive form of spiritualism. *Vaeshnava tantra* lays emphasis on enriching the affective faculty. The sentiment and emotion expressed towards a finite being is called *passion*. But when the affective propensities are collectively directed towards the cosmic *Purusa*, it becomes *devotion*. A follower of this cult is not attracted to the way of knowledge and introspection, nor does one like to launch vigorous fight against the powers of *avidya* like *shākta* but follows the way of surrender and sublimation. *Vaeshnava tantra* does not favour suppression or annihilation of propensities, which is neither possible nor desirable, but instead seeks to sublimate them. *Sādhana* remains absorbed in *Parama Purusa* i.e. the cosmic flow of bliss and beatitude. *Vaeshnava bhakti* may take the form of *Līlā bhakti* and *Nitya bhakti*. In *Līlā bhakti* the aspirant sees the Lord in every expression of Him. One remains in *Bhakti samādhā*. When engulfed in a flood of cosmic Bliss, one may sing, dance, cry or laugh. This may lead one to the state of *Nitya bhāva* where the aspirant enjoys the feeling of oneness with Him. In this state one remains relatively calm and composed. The experiences are beyond intellect and reasoning and fall within the domain of Mysticism. The *Gāṇapatya* cult of *tantra* emphasises the necessity of developing potentiality of leadership or initiative in the individual by accepting the *Ganapati* (leader of the collective body) as the ideal. In *Saura tantra*, the Sun is the focal point of *sādhana*. Sun is the nucleus of the solar system and is the ultimate source of energy and sustenance.

Shrii Ananda Murtii developed the science of *tantra* developed into *Rajādhirāja* yoga, by incorporating the essence of the *Pancatantra*. As in *Shaeva tantra*, the ultimate reality is construed to be of the nature of *Pure - consciousness*. The ultimate goal of intuitional science is to realise that, every *jiva* is essentially the *Shiva*. This knowledge dawns, only when the *Jiva* (unit-self? becomes *Shiva* (cosmic-self). Like a *shākta*, a *sādhaka* also has to wage non-compromising war against the forces of *avidya* until the goal is attained. Like a *vaesnava*, one must realise the limitations of intellect and the necessity of surrender. The sense of finite existence is transmuted into a sense of divinity by the practice of *Madhu vidyā* and one remains absorbed in *Supra-aesthetic* joy. The spirit of *Soura tantra* is retained as *Parama Purusa* is seen as the nucleus of the cosmic order, with finite beings revolving around Him, according to their own rhythm (*svarasa*). The purpose of intuitional science is to shorten the distance between the macrocosmic and microcosmic nucleus. This is possible only when one tries to merge one's entitative rhythm (*svarasa*) in the cosmic rhythm (*parama rasa*). But the practice of intuitional science remains incomplete unless it benefits the collective body. Hence, as suggested by *Gānapatya tantra*, a *sādhaka* is to harness the *sādhanā* begotten powers to pioneer the social movement as a *Sadvipra*. Such leaders are the one, who are physically strong, mentally developed and spiritually elevated. Thus, the spiritual goal of *Liberation of self* (*Ātma moksd*) must go hand in hand with *Service to humanity* (*Jagat hita*).



MANTRA

Incantation of *Mantra* constitutes the essence of *tantra Sāadhanā*. Etymologically, *Mantra* is derived from the word *Man+Trai+I* (suffix). *Man* means mind, *tra* is the acoustic root, signifying a liberating agency. Thus, it means an acoustic unit, ideation on which, liberates one from the three fold bindings i.e. physical, mental and spiritual. Again, the root *man* as verb means to think and *tra* means instrumentality. In this sense, *Mantra* is an instrument of thought or speech. Needless to say that mantra as a generic concept, is used to refer to a *vedic* hymn or a mystical verse. It also refers to sounds which are employed to produce charm, spell or to enact supernatural phenomena. The be all and end all of Intuition practice (*sāadhanā*) is to transmute *Jiva* (microcosm) into *Shiva* (macrocosm). *Jiva* moves under the sway of propensities (*vrttis*) and *Shiva* is free from the fetters of the propensities.¹ Constant ideation on mantra liberates the self from the bondage of propensities. The journey from absolute negativity to absolute positivity is the path of *sāadhanā*.

KUNDALINI

In the science of *tantra* the point of negativity in the human body is the *Mulādhāra cakra* (basic plexus). The microcosmic consciousness residing in *Mulādhāra cakra* is termed as *Kulakundalinī* in *tantra*, differently termed

1. *Pasobaddha bhavet Jiva,*
Pasomukta bhavet Shiva.

as *Shakti* and *Rādhā*. Though essentially cosmic, it remains under the subjugation of all the fifty propensities. Hence, there is the necessity of raising *kundalinii* to the higher and higher *cakras* (plexi). The incantation of *mantra* rouses *kundalinii* from the state of inertia and goads it to rise to the higher and higher *cakras*. *Cakra* is construed as the psycho-spiritual centre which controls certain *vr̥ttis*. Each *cakra* has a sound and colour. When *kundalinii* passes through different *cakras* the spiritual aspirant hears different sounds. When it crosses *Mulādhāra*, one gets to hear the sound of the cricket (*bhringura*), at *Svādhīsthāna*, there is sound of the ankle bell (*nupura*), beyond *Manipura*, the sound of bell (*ghanta*) and at *Anāhata*, the prolonged sound of the flute and at *Visuddha*, the *Omkār* and when it crosses *Ajnā* there is reign of absolute silence. The upward march of *kundalinii* through the *Susumnā* marks progressive liberation of the self from the bondage of the negativities. Unification of the *Jiva* with *Shiva*, *Anu* with *Bhumā* (unit with the cosmic) takes place in the human body itself, when *kundalinii* (the serpentine power), having crossed different psychic knots, reaches *Sahasrāra cakra* (multipropensive plexus). It is so named because it controls one thousand *vr̥ttis*, i.e. fifty *vr̥ttis*, in all their expression in twenty direction. Through *Jiva* is essentially *Shiva*, what separates the two and dims the attraction between them are the propensities (*vr̥ttis*). The more the influence of the propensities, the less is the attraction of *Shiva*, for the *Jiva*. Hence, higher the plexus in which the serpentine power (*kundalinii*) is located, the greater is the pull of the Cosmic-consciousness and more intense, is the attraction of the Cosmic consciousness for the Unit-consciousness.

WHY MANTRA ?

It has been rightly observed that '*Mantra is like a Rocker engine that propels the mind beyond the gravitational fields of the lower feelings or consciousness*'. What is a

mantra ? It is an acoustic unit. Now question is : Why is it that a unit of sound is taken to be the very basis of the intuitional practice ? The purpose of *sādhana* is to transmute the attributional consciousness (*sagunm*) into the non-attributional consciousness (*nirguna*). It is the retreat of the unit-consciousness into its native state. In *Saincara*, when the non-attributional becomes attributional i.e. when formless assumes various forms, the point of transition is Sound (*śabda*). In other words, Sound is the subtlest form of matter, through which the Supreme subjectivity, first appears as being in bondage. It is here that the *Causal Brahman* (*kāraṇa Brahman*) becomes the *effect-Brahman* (*kārya Brahman*). Therefore, in the phase of *Prati Saincara* Sound (sonic medium) helps the unit to shake off the sway of the remnant *vr̥ttis* and pass unto the state of non-attributional consciousness (pure consciousness). Sound being the subtlest of the vibration, it serves as the most suitable medium to transcend the form (*rupa*) and be established in the formless (*rupātita*). Since *śabda* occupies the tangential point, one has to fall back upon the sonic medium to climb unto the realm of formless. The passage through which one comes out of the house is also the one, through which one has to enter in. Besides, *Muladhīra cakra* is the seat of *kundalinī*. Interestingly, *Muladhīra* is also the seat of *Vāk*, the point from where all sounds have their genesis. That explains why *kundalinī* gets aroused from the slumberous state, by the constant *mantrāghāta* (*māntric* chant). *Mantra* has two distinguishable aspects, i.e. physical and the non-physical, corresponding to the sonic and the ideational content respectively. Idea or meaning needs a physical base, so that it can be incantated. So, *mantra* as a unit of sound serves like a rocket launcher, as it were. The objective of incantation is to ideate on the meaning, embedded in the sound. In the process of constant ideation in *mantra* (in the state of *cittasuddhi*) mind gets lost in the idea (*bhāva*) and the sonic content drops out. In this respect, *mantra* can be

likened to a digestive pill which not only helps in digesting the food, but gets itself digested, in the process.

CHARACTERISTICS OF MANTRA

Though *mantra* is a word, any word can't be *mantra*. An acoustic unit in order to qualify as *mantra* has to have certain characteristic features. There are three kinds of *Mantra japa* (repetition of *mantra*); namely, *Vācanika*, *Updṇsu* and *Mānasika*. In *Vdcanika*, the *mantras* are chanted loudly. The vedic hymns are chanted loudly. This may have sublimating effect, but it does not take the individual very far in the spiritual quest. In *Upāṇsu japa*, *muntra* is chanted very slowly, involving the movement of lips only. As this form of incantation involves the sensory motor operation, it cannot be considered as the subtlest form of ideation. That is why *tantra* prescribes *Mānasika japa*. The incantation of *mantra* therefore, has to become a part of the *bio-process*. Breathing is the *bio-process* which goes on uninterruptedly with its characteristic rhythm and is intimately bound up with the state of mind. Faster the rate of breathing, the more restless and agitated, is the mind and slower the rate of breathing, the more quiet and composed is the mind. *Mantra* must be two lettered, so that the ideation on it can, with ease, be assimilated into the bio-rhythm of the individual i.e. inhalation and exhalation. But any bi-syllabic sound cannot be *mantru*. *Mantra* must be surcharged with power of consciousness. This is possible only when it is energised by the spiritual power of the *Sadguru*. A *siddha mantra* is one that elevates the psyche, higher and higher, Expansion of the mental waves is discernible by EEG. Every being in this cosmos has its native rhythm. *Mantra*, having been perfected and invested with power by the Master, flows with cosmic rhythm. Incantation of *mantra* by the spiritual aspirant, results in the progressive transformation of the entitative rhythm into the cosmic-rhythm. So, only the *siddha mantra* received from *Sadguru* can take one to the

desideratum. When the individual, by the process of incantation, tunes his unit-rhythm to the cosmic rhythm i.e. establishes parallelism with the cosmic wave, it is said to be the state of *mantra siddhi*. *Mantra siddhi* is accompanied by many occult powers in the individual. The inner potency of the *mantra* (*mantra caetanya*) is provided by the *Sadguru*. But a mechanical incantation of *mantra* can hardly produce the desired result. The incantation of *mantra* calls for an appropriate state of mind. As a seed, in order to germinate and fructify, needs to be sown in fertile soil, *mantra* works only when there is congenial psychic climate for spiritual practice. This is achieved by adhering to the principles of *Yama* and *Niyama*, the cardinal principles of morality. If *mantra caetanya* stands for the inner potency, the congenial psychic climate obtained by inner and outer purification is termed as *mantra dipinii*. *Dipinii* literally means that which lightens. *Mantra dipinii* therefore, is the process by which the dark chambers of minds are lightened. The ideation embedded in *mantra* dispels ignorance from the mind of the aspirants because repeated incantation of *mantra* amounts to constant reminder of the Supreme Truth. The *pashas* and *ripus* prevent the mind to tread the path of knowledge. *Yama* and *Niyama* provide inner strength to the individual to bring the *pāshas* and *ripus* under control and thereby, lend clarity to the *māntric* ideation.

Mantra must be *ideative*, *incantative* and *pulsative*. *Mantra* has also got to be a meaningful unit of sound. In other words, *mantra* must be *Ideative*. It is significant that the mind always thinks, except in the state of permanent absorption (*susupti*). Hence, mind must always have an object, of thought. The second property of mind is that, *As it thinks, so it becomes*.² It takes the forms of the object, it ideates upon. It means that whenever mind thinks of anything, the ectoplasmic stuff (*cittānu*) remain preoccupied

2. *Jādrsi Bhāvanā Jasya siddhi bhavati tādrsi*

with it . Since, mind has to ideate **upon** or resonate with *mantra*, it must be meaningful. As mind is subtler than the five fundamental elements (*bhutas*), they cannot be the proper object of ideation. Since, Intuition practice nourishes the mind to grow into the state of cosmic consciousness, the only ideation that the *mantra* must contain is that of Supreme subjectivity (*Brahman*). *Brahman* being the subtlest entity, in the process of ideating on it, the psychic waves of the unit-mind get metamorphosed into the cosmic wave. From the point of view of individual, it is the best form of *auto-suggestion* because by sustained incantation of *mantra*, human personality undergoes attitudinal transformation. The cosmic ideation gradually crystallises into the conviction that every one is essentially the Cosmic. A person is neither the object nor the ego but is verily, the Supreme Self who manifests in form of different beings and things. This makes one **spontaneously** identify oneself with every other existent entity of universe, living or non-living. Thus, the auto-suggestion that *I am the cosmic (aham Brahmāsmi)* leads to the outer-suggestion that *I am, therefore, the every other*. The concept of *otherness* ceases to have its usual significance. Everyone becomes one's kindred. This is precisely the state of *neo-humanistic* awareness where one feels that not only the human beings, but also the flora and fauna, the animate and inanimate, are expressions of the same primordial consciousness which is the essence of one's own being. Mantra has to be incantative, so that it can be incorporated into the bio-rhythm. Mind is essentially dynamic. If move it (mind) must, it must have a direction. Incantation lends direction to the dynamic flow of the mind. In other words, Ideation provides a terminus to the psychic flow and incantation refers to the act of moving in the direction of the goal. A *mantra* must also be pulsative. As a pulsative unit of sound, it imparts rhythm to the dynamic flow of mind. It is noteworthy that the *Vijja mantras* like *Om, Hrim, Klim, Srim, Phat* do not have any literal

meaning. But it needs to be pointed out that the mantras when articulated with proper intonation and accent do produce certain intended consequences. So, they owe their significance to the would-be effects.

Mantra is employed to achieve three different purposes viz, Propitiation, Acquisition and Identification. The propitiatory formula aims at winning the favour of deities or supernatural powers or appeasing them, if they are otherwise wrathful. In either case the propitiatory invocations and rites do aim at acquisition of mundane ends. Sometimes, *mantra* is used to attain supernatural powers by which the *sādhaka* can achieve feats like curing diseases, causing harm to the enemy etc. It is noteworthy that propitiation and acquisition are the chief motivations of the *Dakṣinācāra* and *Vāmācāra sādhanā* respectively, whereas identification is the hall mark of *Madhyamācāra sādhanā*. The Upanishadic as well as *tantric* quest are motivated by the urge for identification. *Ayam ātmā Brahma, Tat tvam asi, Aham Brahmāsmi* convey the sense of Unicity. Similarly, the mantric ideation in *Vidyā tantra* contain the sense of essential identity of the unit-consciousness with the cosmic-consciousness. This constitutes the semantic content of *mantra* and the ultimate end to which the mantric incantation is directed. The mantric seed is sure to bear fruit because of *Samkalpa* of *Guru*. *Prakṛti* remains ever vigilant, to lead the aspirant unto the destined goal.

INITIATION (DIKṢA)

Mantras could be very many. But it is only the *siddha-mantra* that bears fruit. There are many *siddha mantras*. The *mantra* that the individual has to ideate upon, depends on one's state of mind or psychic wave length. It is naive to prescribe only one *mantra* for everyone. The selection of *mantra* for different persons with their respective rhythm (wave length) can be done only by those who have

the expertise in the science of *tāntra*. They can help the aspirants, by initiating them into the process of *mdntrik* ideation. This is termed as initiation (*dikṣā*). The initiate is also asked to preserve absolute secrecy in terms of not speaking out the mantra loudly, to others, because in that case, the mantra loses its acoustic viability. It is as good as planting a seed and raking up the soil again and again to see its growth or to show it to others. In other words, the mantru-ideation has nothing to do with externalities. It does not involve sensory-motor operation. It is a process of introversion. It begins with the turning of the mind into the deeper levels of consciousness and eventually, to the deepest level (state of super-consciousness) wherein the individual feels, *I am That* and therefore, non-different from the so called, every other.

OM

Some sects and schools recommend the chanting of Om. It is noteworthy that Om is a compound expression composed of three basic sounds (*A, U, M*). *A* is the acoustic root of creation (*srsti*), *U* is the acoustic root of preservation (*sthiti*) and *M* is the acoustic root of destruction (*laya*). As indicated earlier, every action has its vibrational pattern manifested through sound and colour. Since the cosmic act of creation, preservation and destruction is going on, from eternity, unto eternity, the prolonged sonic expression has been going on in the cosmos, producing the compound acoustic vibration Om. When by dint of Intuition practice (*sādhana*), one tunes the mind, one begins to hear the sound Om. It is like tuning the radio set to a particular wave length. In course of *sādhana* when *kundalinī* crosses *Viśuddha cakra* (physico-psychic plexus) one hears the sound of Om. Om is said to be the seed of all sounds because *A, U, M*, being the most elemental acoustic vibrations (representing the primordial act of creation, preservation and destruction), all other sonic vibrations are the result of

combinations and blendings of them. *Om* is not, therefore, to be recited but to be heard when the mind is poised in the deep recesses of meditation. *Om* is rightly termed as the effect *Brahman* (*kārya Brahman*). It is the first determinate expression of the indeterminate non-attributinal *Brahman*. That is why, after *Om*, i.e. when mind crosses *Ajnā cakrā* (lunar plexus) there is the reign of absolute *Silence*.

It is needless to say that any attempt to channelise the mind towards God has had its salutary effects. Even rituals, prayers and chanting of hymns do leave some healthy impression on the mind but they leave the spiritual aspirants, half way. Most often, they cause more harm than good. For example, idol worship constricts the mind. The individual, on account of constant ideation on the idol or image, finds it difficult to perceive the cosmic entity everywhere. The idol represents an ideal. It is the idol and ideal, in one. Because of constant ideation on a finite form, the ectoplasmic stuff gets attuned to vibrate sympathetically, at the thought or sight of that particular image only. The universal consciousness, as such, has no form³. But at the same time every entity is the metamorphosed form of that primal consciousness. Hence, the spiritual aspirant ought to go beyond the rites, rituals, prayers and practices, facilitating the mind to move from the form, to the formless. Hence, the necessity of *Mantra sādhanā* or *Brahma sādhanā*



3. *Ishvarasya pratimā nāsti*

PRECEPTOR

Gu, literally means darkness and *Ru*, means, the dispeller. *Guru* (Preceptor). is one who dispels the darkness of ignorance from the mind of the disciple.

NECESSITY OF GURU

Spiritual quest is, essentially an endeavour to understand oneself. *Know thyself*, is the motto of spiritual practice. The highest spiritual attainment consists in the realisation that the *Jivn* is essentially the *Shiva*. *Vrttis* blur the vision and cloud the mind. Intuitional practice (*sādhana*) is the sustained struggle of the spiritual aspirant to overcome the limiting influence of the *vrttis* and realise that every expression, macro or micro, is essentially, the universal self. In course of the journey to the ultimate goal, the individual is subject to the influence of two mutually opposing forces i.e. *Vidyā and Avidyā*. Human beings are the highest evolved creation in the ladder of evolution. Before taking a human form, the Self had traversed through a long process of evolution, living many lives, as plants and animals. It is natural that one's experiences in lower forms of life exert their limiting influence. That is precisely why the human mind functions largely in an extroversal manner and is dragged down by the baser propensities. This downward pull is termed as *Avidyā māyā*. Although, normally the human beings tend to pursue the pleasures of the senses, there is the persistent subterranean urge to return to the macrocosmic nucleus from which it originated in the process of *Saincara*. Thus *Prati Saincara* is a kind of home-coming for the *Self*. Other animate and

inanimate beings tread the path of evolution by the attraction of the cosmic nucleus. But human beings, who on account of being endowed with ego and freewill, can either accelerate the journey to desideratum or nullify the attraction of the cosmic by pursuing a path away from the nucleus (negative *Prati Saincara*). Intuitional practice is the strategy by which the individual negotiates the gap between the state of finitude, imperfection and the state of Infinity and perfection. But the goal seeking endeavour is greatly hindered on account of the overpowering influence of the propensities. Hence, the necessity of guide (guru) who takes one along the path unto the ultimate goal.

But it is only the one, who has seen the path, can show the path. Guru, therefore, must be perfect. There is always the need and scope on the part of individual to learn from others because human beings are finite in terms of their physical and mental faculties. The more perfect ones always guide the less perfect, in different spheres of human pursuit. So, one looks for Gurus in different pursuits. But when it is a case of guiding a human being from the state of finitude and relativity (attributational state) to the non-attributational state of Truth (sat), Consciousness (*cit*), Bliss (*ānanda*), Infinity (*ānantam*); what is called for is the something unique on the part of the guide. Only the one, who is infinite and absolute, can lead others from the pale of relativities. The science of spirituality proclaims that 'one who knows That becomes *That*'. The unit-consciousness, in the process of knowing the cosmic consciousness, loses its individuality and becomes one with That. Now the question is How can the finite transcend the attributational in order to attain the non-attributational? So there is the necessity of Guru who appears in the finite form to serve as a rapport between the finite and the Infinite. He chooses a human form to guide the lesser mortals along the path of righteousness. But unlike the humans, though in human body. He is beyond the limitations of the body. Though in space and time, He is not subject to

the bondage of space and time. He is the Infinite and finite in one. He is *Tāraka Brahma*. It is rightly said that only *Brahma is Guru*, no other¹ because one who has realised *Brahman* can lead others from the state of *Saguna* to the state of *Nirgruna*. One who is enlightened, can lead others from darkness to light, one who is immortal can lead others from state of mortality to immortality. It is only in the time of extreme decadence that the supreme subjectivity takes the human form with the help of five fundamental factors and appears Himself to salvage the collective body, to show the way out of cimmerian darkness. In the individual life He is related to every individual as the loving father and the spiritual guide. Normally, people take the physical form to be the *Guru*. But the physical form is made up of five fundamental factors (*panchabhutas*) and is subject to the law of nature i.e. it is born to a mother's womb, grows and decays. The physical form is not the *Guru* but it is the force, expressed through the physical frame. The liberated consciousness comes with the resolve (*samkalpa*) to liberate individual from the binding influence of *Prakṛti*. Needless to say that the physical body of the *Guru* is also of paramount importance because it is the very form through which the Supreme-subjectivity expresses itself in space and time. So, the physical body of the *Guru* has to be looked and adored with utmost devotion and reverence.

FINDING THE GURU

How can one find the *Guru* ? It is the intense yearning of the aspirant which leads one to find the *Guru*². In fact, the *Sadguru* is always ready to guide all created beings along the path to the supreme goal. But what is necessary is the fervour and readiness of the disciple. Unless time is ripe and the person feels restless and discontented with the state of bondage and imperfection and feels an irresistible urge to

1. *Brahmaeva gururekh nāparah*, 3-9, *Ananda Sutram*

2. *Muktyākaunksāya Sadguru prdptih*. 3-8, *Ananda Surram*

find the way out, *Guru* remains a receding goal. Even if the *Guru* appears, a person fails to recognise Him. That is why a disciple must deserve to find the *Guru*. Everyone is imperfect. But to be worthy of being initiated into the cult of spirituality one must feel an intense longing to attain liberation (*mukti*). This is amply evidenced in the life of many devotees, who in spite of their sinful background, find the *Guru* and experience a total transformation of their being. In fact it is *Guru* who appears or creates circumstances that lead to his encounter with the disciple, which is an event of utmost significance in the life of the latter. Once, Lord *Shiva* by way of answering his consort, *Parvati*'s questions, said that one needs to have only two qualifications to attain liberation. Firstly, one must have a human body and secondly, one must have the earnest yearning for liberation. The phenomenon of meeting the real *Guru* (*sadguru priipti*) may also be understood in another way. The *Guru* is, in fact, *Brahma* and takes a quinquemental body in order to liberate finite beings from the bondage of *Prakrti*. But *Prakrti* (*shakti*) is merely the functional aspect of *Brahma* (*shiva*). When an aspirant feels the attraction of the macro-cosmic nucleus and desires liberation, *Prakrti* creates conditions, necessary, for meeting the *Guru*. By his centripetal force (*vidyī māyā*) *Parama Purusa* is attracting every animate or inanimate entity towards Him. The operative principle is an integral part of the cosmic force. Sometimes, adverse conditions compel one to follow the path of righteousness. They are nothing but the play of the cosmic self acting through *Prakrti* to draw the individual unto his lap. Real *Guru is the Sadguru* and only a *Mahākaula* can be the *Sadguru*. A *Kaula* is one who can raise his *kundalinī* to *Sahasdra* (occult plexus) but a *Mahākaula* is the liberated one who can also raise the *kundalinī* of others to *Sahasrāra*. But how can one know and identify one's *Guru* and be certain that he is the *Sadguru*? It is often found that people with lesser spiritual attainments masquerade as liberated souls. Fake *Gurus* exploit the gullible and *Gurus* with lesser

attainments leave the disciples halfway. Broadly, there are three types of *Guru*, i.e. *Adhama*, *Madhyama* and *Uttama Gurus*. The lowest category of *Gurus* are those who attract disciples by their enlightening and persuasive discourses. The disciples accept them with great hope, faith and surrender but are soon disillusioned because their ability to impart anything of lasting value is severely limited. The second category of *Gurus* are those who initiate the disciples, and guide them, but either due to their own limitations or lack of sincerity and genuine commitment, leave the disciples halfway. The highest *Guru* not only initiates the disciples but also guides them past all the obstacles, on the spiritual path till they reach the supreme desideratum. The scriptures have also enumerated the qualities of the *Sadguru*. The *Sadguru* must be modest, soberly dressed, have good conduct, live in a proper way, be pure in mind, skilled in spiritual practice, superbly intellectual, benevolent, live a family life and be well-versed in the theory and practice of *Mantra*.

In the spiritual journey role of the *Guru* is of inestimable value, to the disciple who gropes about, blinded by ignorance. It is the master who holds his hand and takes him along the uncharted path. The only asset of the disciple is his desire to attain Godhood (the Supreme stance). *Guru* not only comes to the disciple and initiates him directly or indirectly into spirituality but assumes complete responsibility for taking one to the supreme goal. Sometimes, due to one's imperfections, the disciple does not obey the dictates of the master and tends to go astray. Then, *Guru* immediately comes to one's rescue and prevents downfall. *Guru* carries with him the assurance of victory and the promised attainment of the Supreme. At the time of initiation (*diksā*), one catches hold of the master, but while making offering to the *Guru* (*guru daksiṇā*), it is the *Guru* who catches hold of him. Sometimes, due to limitations or ignorance the disciple might loosen his hold on the master, but the master never leaves the disciple.

It is very often found that people who have been initiated behave in a way, contrary to the will of the **Guru**. They forsake the path of righteousness and follow a path which takes them away from the goal. It is noticed that at a certain stage of their life, cataclysmic events happen, as a result of which they are awakened to the words of the preceptor and begin their Godward journey. One cannot afford to go against the wishes of the Lord. That is because **Prakrti** who works at the behest of the Lord becomes hostile in order to get the disciple back on the righteous path.

SURRENDER

The words of the master are to be followed in letter and spirit. When one seeks the loving shelter of a **Guru** one should exercise one's rational faculty so that one does not fall into the hands of the unworthy. But after attaining the **Sadguru**, one must unconditionally surrender at his Lotus feet. There is no room for suspicion or analysis. **Guru** is verily **Brahman**. So, He is beyond mind. His ways are beyond the realm of finite comprehension. It may so happen that his words are not palatable and his actions incomprehensible, but the disciple should not question him. The finite intellect can only discern or assess things from a finite perspective i.e. in terms of foreseeable consequences. So, it is but natural that when the disciple tries to judge the thoughts and actions of the **Guru**, one is likely to be misled. That is why the disciple should always wish and pray '*Let the time never come, Oh, Lord, when my limited mind hesitates to recognise you as my loving father*'. In the *Vaesnava* scripture it is said ³ *Even if my Guru treads the path of evil he is verily my Guru*⁴. He is not only the goal (*pdtheya*) but also the way (*patha*), the only way.

The descriptions of the supreme consciousness are also true of **Sadguru**. Guru is verily, the creator, sustainer and

3. *Yadica āmār Guru sundhibdn jae, tabuo āmār Guru Nityananda Ray*

4. *Gurorbrahmd gurorvishnu gururevamaheshvara.*

destroyer. He is not like *Brahma*, but is *Brahma* himself.⁵ He is the ever pure (*nitya suddham*), ineffable (*nira'vdsam*), without form (*nirākāram*), the untainted (*niranjanam*), the omniscient, or omni-telepathic (*nitya boddham*), of the nature of pure consciousness and bliss (*cida'nandam*). He is of the nature of eternal bliss (*nitya'nandam*); imparts the supreme happiness (*parama sukhadam*); the embodiment of the highest knowledge (*jñānamurtim*) beyond the pale of relativities (*vishva'titam*), vast and infinite as the sky (*gagana sadrusam*), the entity indicated in *Thou art that* (*tattvamasyādilakṣyam*). He is the eternal (*ekam nityam*), the pure (*vimalam*), the permanent (*acalam*), the all-witnessing (*sarviiddhi sūksibhutam*), beyond thought (*bhāvātītam*), non-attributional, i.e. beyond the bondage of *Prakṛti* (*triguna rahitam*). In *tantra*, *Guru is Taraka Brahma*. As such, He combines both *Saguna* and *Nirguna* in Him. Only, He can be the link between the Finite and the Infinite. He is the Infinite, expressing Himself through a finite frame, which is subject to birth, growth and death i.e. subject to the laws of *Prakṛti*. That is likely to mislead lesser mortals, who often get confounded and fail to recognise him.

DESCENT OF THE LORD & DIFFERENT REALISATIONS

His birth on a planet is His exclusive will and He comes, when his appearance in human form remains the only way to restore *Dharma* (righteousness). His appearance, His thought and deeds cause polarisation of good and evil, with *Sadguru* on the side of the righteous forces. There are those who love the master with all their mind and heart and there are those who become the hardened critics and opponents of His followers and His mission. This obviously precipitates a social crisis but eventually the moralist forces come out victorious, testifying to the triumph of *Dharma* over *Adharma*. Wherever there is *Ista* (*Sadguru*), there is *Dharma*; where

5. *Gurur Brahmā Gurur Vishnu Gururdeva Maheswara Gururdeva parama Brahma Tasmeishrii Gurabe namah*

there is Dharma, victory is sure to be there⁶. One has to observe non-compromising strictness towards Ista and Adarsha (Ideology). Ista is the Brahman, personified in action. He comes only at the most opportune moment and leaves his body as soon as His *Samkalpa* (mission) is fulfilled.

EXHAUSTING THE REACTIVE MOMENTA (SAMSKĀRA)

It is only one's action that one can call one's own. Human life consists in living the reactions of the past actions and performing actions which determine the type of life one shall live in the future. Once the action is performed, one cannot escape the consequences of the action (karma phala). Only the *Sadguru* can, if He wishes, lessen or destroy the reactive momenta (samskdras) of the individual by absorbing them by himself. He can take them through a mere look or touch or through mudrds. Devotees used to see how Shrii Shrii Ananda Murtii (affectionately called *BĀBĀ*) used to court suffering after personal contact with the devotees and after Dharma Mahd Cakras (DMC), where He would sit in Barcibhaya *mudrā*, (occult posture) which grants absolute protection to the devotees. He used to suffer intensely after Dharma Samiksyd, (a system of spiritual scanning in 1980. He used to point out the omissions and commissions of individual devotees, and punish them by way of making atonement for the past Karma, thereby turning the Samskdras into *Dagdhaviija* (burnt seeds that have lost the capacity to germinate). This is an eloquent testimony, how the *Sadguru*, not only guides but shares the suffering of the devotees. His mere look cleanses the cakras. When He is happy with a devotee, good samskdras get exhausted and when he gets angry and scolds one for omissions and commissions, bad *samskāras* get burnt. Thus, Guru, the Lord, creates a variety of situations to exhaust the samskdras (reactive momenta) faster so that one need not be born again in order to attain final emancipation (moksa). He is, therefore, rightly addressed as the ultimate and unfailing friend (bandhu)

6. *Yato Ista tato dharmah yato dharma tato jayah*

GRACE

Since human vision is finite and limited, one does not know the past. One knows not how far one has already travelled towards the ultimate and what lies ahead on the spiritual path. One does not, therefore, know why, how and when, the divine grace descends upon the individual. It remains a great mystery to the relative mind. One can only seek to invoke his grace in order to be on the path. Grace is non-causal (*ahetuki*). One cannot get it as one's legitimate due, claiming it as the consequence of one's rigorous intuitional practice or penance. Indeed, to attain His grace, one has to be worthy. But it is not possible to know for certain, when exactly does it come and what merits or degree of elevation, entitle one to be the recipient of His grace. Sometimes, *inspite* of years of sustained intuitional practice and mastery over scriptural knowledge, one does not get Him, but a person, with no learning and little *sāadhanā* and even with a sinful background has the grace to find Him. Of course, it is the *Prārabdha* i.e. the nature and quantum of *samskāras* and above all, the will of the Lord that determine the why, how and when, one is to be blessed with His Grace. Therefore, Grace is an aspect of the divine play (*līlā*) : It is different from the human play (*kridā*) which is guided by rules, comprehensible to the human mind. Since he is beyond mind, His ways elude the comprehension of the finite intellect. All that *sādhaka* can do is to keep the mind and heart open, so that *Guru* does not return finding the door closed. Even, to keep the mind and heart open, requires a state of mind which one gets, only when He wishes. That is why one has to keep on invoking His grace so that one becomes worthy to be graced by Him. The grace of *Sadguru* is the *alpha and omega* of the Spiritual quest.

KIIRTAN WHY ? WHAT ? HOW ?

SĀDHANĀ AND KIIRTAN

The creation is the expression of the cosmic. The macrocosmic as well as the microcosmic manifestations are varied expressions of the Divine. All the unit-manifestations tend to converge, consciously or unconsciously, to the cosmic nucleus. But it is only human beings who have the characteristic ability to embark upon a conscious effort to reach the desideratum. Utter sense of finitude or imperfection actuates restless urge in the individual to find ways and means to attain the cherished state. *Sāadhanā*, (intuitional practice) is obviously the most potent means of negotiating the chasm between the unit (*anu*) and the cosmic (*bhumā*). It is a concerted effort to withdraw the mind from its various crude and physical alignments and employ it in the ideation of the *Brahman*. But what stand on the way, are the propensities (*vrttis*). Hence, what is necessary is to groom the mind by dissociating it from the multifold affiliations and make it sport with the ideation of the *Ista Mantra*. *Kiirtan* is rightly considered as a positive aid in Intuitional practice¹.

Chaitanya Mahaprabhu, for the first time, popularised *kiirtan*. In *Bhakti* Cult. *Kiirtan* is construed to be the easiest and the surest way to the ecstatic communion with the Lord. *Kiirtan* is derived from the root *Kiirt*, which means to praise or glorify someone in loud voice. Hence, *kiirtan* in spiritual parlance, means singing and chanting the glory of God in

1. *sāadhanā sahāyakam*

form of *Muhdmantra* with the appropriate **physical** postures. It is not a physical dance, done in spiritual frenzy, as it might appear to an ignorant, but has dynamics of its own.

Kiirtan is a form of address to *Parama Purusa*, the Creator of the Universe. The Absolute, in its pristine form, is infinite, formless and therefore, baffles any attempt at naming it. So, there arises the oddity of naming the unnarheable. The *kiirtan mantra* must be eight lettered. But any word or phrase does not qualify to be a *Muhdmantra* or *Nrimamantra*. It must be a word with the right ideation, consecrated and charged with spiritual potency by the *Sadguru*, so that the rhythmic and repetitive chant of *kiirtan* is sure to yield benefit to the *sādhaka* as well as the persons around. It is not the participants of the *kiirtan* alone, who stand to benefit but the persons who happen to listen to it, are also the beneficiaries. The spiritual vibrations of *Mahcimantra* accelerates the pace of evolution of plants and animals, even the inanimate existents, in the introversal phase of creation.

BĀBĀ-NĀM-KEVALAM

BĀBĀ NĀM KEVALAM is a *Mahāmantra*. The term *BĀBĀ* is derived from the root *Bapra*, meaning dear (*priya*) subsequently changed into *Bappa*, *Bāppā* into *Bābbā* and eventually into *BĀBĀ*. In day to day intercourse, the term still retains its original connotation. It is a blanket term, meaningfully used, in affectionately addressing the respectable superior as *Bābā* or fondly addressing a child as *Bābā*. Now let us consider; what could be the most appropriate mode of addressing the Supreme. *Parama Purusa* is the Supreme progenitor of all that exist and are yet to come into being. He is the beginning and the end of the pageantry. Hence, everything animate or inanimate, **mobile** or **immobile**, is the offspring of the Supreme. He is verily our beloved Father, *BĀBĀ*. Thus, it is connotative of the relation of the microcosm with the macrocosm.

KEVALAM signifies oneness, non-duality, exclusiveness and has the implicit suggestion that the Supreme Father is the only cherished end (*dheyu*) of the microcosm. Therefore, **BĀBĀ NĀM KEVALAM** means the *Supreme only*. But it is not merely a name with appropriate ideation (*bhāva*) but is also made charged with spiritual potency by the *Mahākaula*. The *maha'mantra* is surcharged with the ideation and power. Even though the non-human creatures do not understand the ideation, they get affected by the inner potency of the *Maha'mantra*.

COSMIC IDEATION

While dancing to the tune of *Bābā Nām Kevalam*, one has to invoke and feed on the ideation of Lord as the Supreme Father, the ultimate refuge or one and all. Psychologically speaking, it is the best form of auto-suggestion, whereby the individual conceives himself as the loving child of the Lord. The Fatherhood of God, entails the fraternity of men, animals, plants and even the so called inanimate creation. This reminds one of the unity beneath the veneer of diversities and urges one to rise above the narrow and fissiparous sentiments and be imbued with love and fellowship for all the created beings and things. Thus, it paves the way for neo-humanistic orientation of the individual and collective psyche.

WHY ?

Human existence is **trifarious** : physical, psychic and spiritual. One should serve *Parama Purusa* in these three plains in different ways. Since the world of space and time is the metamorphosed form of *Parama Purusa* (cosmic nucleus) the only way to serve him in the physical plain is to serve all the finite expressions of Him. The best way to serve him in psychic and the spiritual realm is to do *kiirtan*. It is said that in *sāadhanā* the aspirant proceeds towards the Lord but in *kiirtan* the Lord proceeds towards His beloved

children. Lord Krishna says to Narada :- Oh! Narada I do neither reside in Vaikuntha nor in the heart of the yogis but in the midst of my devotees, chanting my name.²

At the time of *kiirtan* the universal hub is shifted to the place of *kiirtan*. It generates tremendous spiritual vibration making their people and surrounding blissful. Singing *kiirtun* with distinct expression of *mantra*, with proper ideation makes the human body and environment pure and vibrant. It would suffice here to mention that *kiirtan* is the only way to serve *Parama Purusa* in the spiritual stratum.

Kiirtan relieves man of the triple afflictions mundane (*Ādhibhautika*), supramundane (*Ādhidaivika*) and spiritual (*Ādhyātmika*). Collective *kiirtun* produces concentration of psychic energy because all the unit-minds flow in one unitary direction. Collective flow of psychic energy, together with spiritual vibration serve as powerful antidote against the man-made and natural calamities. It also helps one overcome the spiritual agony born out of the painful awareness of one's separation from the Lord, by expediting the ecstatic union with the supreme. It not only removes the existing afflictions but forestalls those, that are yet to come. Thus, *kiirmn* is useful not only for the individual but also for the collectivity body and the creation, at large.

Mind, in its hectic run after the worldly pursuits, gets tension-ridden and exhausted. That prevents one to conceive of things, noble and sublime. In *kiirtan* mind gets disentangled from the unwarranted preoccupations and is harnessed to the unitary ideation. It banishes distractions, relieves nervous tension and promotes concentration. Mind gets pinnaced in the blissful ideation of *Bābā Nām Kevalam*.

2. *Nāham tisthāmi Vaikunthe Yoginām hrdayenaca, madbhaktāh yatra gāyanti tatra tisthāmi Nārada.*

The blissful chanting of *kiirtan* straightens the curvature of mind and makes mind placid. Just as the unevenness of the shore is made even by the waves of the sea. Mind becomes cool and composed by the blissful wave of *kiirtan*. Aberrations and egocentricities melt into nothingness, when one gets drenched by the nectar of *kiirtan*. Like a rocket, the *mahāmantra* transports the mind beyond the gravitational pull of the materiality. The singular attachment for the divine, brings in its wake non-attachment (*vaerdgya*) for the mundane.

The *mahāmantra Bābā Nām Kevalam* is the essence as well as the fruition of Knowledge (*jnāna*), Action (*karma*) and Devotion (*bhakti*). The highest knowledge consists in realisation that *Parama Purusa* is the beginning and end of all creation. He is all pervasive as the essence but is still beyond the manifested reality. In other words, *Bābā Nām Kevalam* is the capsuled essence of the highest knowledge (*parāvidyā*). In *Karma yoga*, one has the realisation that *Parama Purusa* is the real agent of all actions and the ultimate dispenser of the results. For a man of action, *Bābā Nām Kevalam* becomes the constant refrain and the object of highest realisation. For a devotee, *Parama Purusa* is the sole object of all the affective propensities. To him every colour and form emanates His effulgence, every noise is a note in the divine symphony, every odour exudes His fragrance, every touch is filled with divine ecstasy and every taste is suffused with the flavour of divinity. He sees the Lord every where, in everything and always. Thus, for a devotee *Bābā Nām Kevalam* becomes the sole music of life.

The ideation contained in *mahāmantra* marks the beginning and consummation of the journey through lives. It is the beginning in so far as it urges the spiritual aspirant to take *Parama Purusa* as the sole goal of life. The goal being there, it lends definite direction to human endeavours.

It is the *End*, because all *Sādhana* get their fruition with the realisation of the *mahāmantra*. There is a sense in which the cause as well as the solution of any problem whatsoever can be traced to *Bābā Ndm Kevalam*. When one forgets the truth that God is the alpha and omega of all efforts and achievements, the fulfilment of all aspirations; one is likely to tread the unrighteous path courting troubles and afflictions of different kind. On the other hand, the realisation of the above truth, keeps one on the righteous path, so that Nature (*Prakṛti*) which is otherwise hostile, becomes hospitable. The righteous endeavour coupled with divine grace expedites the onward march to the ultimate goal. Thus, every obstacle or **problem** is a reminder that one has forgotten the truth i.e. *Bābā Ndm Kevalam* and the a secrete of getting solution to a problem is to take recourse to the constant remembrance of it.

Constant contemplation of God as Father makes one feel one's dignity as *Amṛtasya Putrāh* (child of immortality). It instils sense of optimism, brings positive thoughts to the mind and negatively, it rids the mind of various complexes i.e. the inferiority complex, superiority complex, fear complex and defeatist complex. These complexes are positive barriers on the way of the full flowering of the latent potentialities. Since, we are all offsprings of the *Divine* everyone is endowed with infinite potentialities. None is superior and none is inferior. There is no goal which is too high to be attained and there is no means which is too hard to be pursued. There is no reason why one should succumb to defeatist complex. *Since, Parama Purusa, whom the fear fears, is with me. I should fear none.*

Kiirtan, done in appropriate *mudrā* is called *Lalita Mārmika*. *Lalita* means, sweet and *mārmika* is the adjective form of *marma* which means the inner core of the heart and mind. *Kiirtan*, because of the sweet and the blissful ideation touches the innermost recess of one's heart and

arouses devotion (*bhakti*). Attraction for the finite is *Passion* (*āśakti*), whereas the attraction for the Supreme is *Devotion* (*bhakti*). The ultimate goal of the spiritual progress consists in being established in *Kevalā Bhakti* where the *Sādhaka* ceases to have the feeling of the autonomy of his fragmented existence. *Kiirtan* helps the aspirant in nourishing *Bhakti* through constant contemplation of *Parama Purusa*. In *kiirtan* the heart is flooded with surging love. As there is intense yearning for the Supreme, mind is filled with with ecstatic bliss. It leads very often to *Bhāva Samāddhi*. It not only takes the mind away from its very many external associations, facilitating *Pratyāhara* (withdrawal) but also quickens *Āsana Suddhi*, by intensifying the inner longing for the Lord.

WHAT ?

Existence is pulsative and every pulsation is a movement towards the nucleus. But it is only a human being who can be conscious of the centripetal movement. It is not only that there is movement but there is the conscious desire on the part of the individual to accelerate the movement towards the goal. *Bdbd Nām Kevolam* is nothing but the verbalisation of the conscious desire and the concerted effort to achieve the goal. Every pulsation, be it in the animate or the so-called inanimate, is rhythmic. *Bābā Ndm Kevalam* is the conceptualisation of the cosmic rhythm. In the phase of *Saincara*, every created particular moves by the attraction of the nucleus. In the non-human existents there is the inchoate feeling of attraction, but on account of the absence of free will, they lack the capacity to give an added momentum to the natural movement. There is experience, but no expression. The explicit articulation of , '*the blissful experience of getting drawn*', takes the form of *mahāmantra*. For this reason one tunes ones mind in the subtler stages of intuitional practice, one can hear the *Bābā Ndm Kevalam* in the cosmos.

The mode of expression large, depends on the nature of experience. The *mahāmantra* is given by the *Mahākaula*, suiting to the degree of elevation of collective psyche **HARE KRISHNA HARE RĀMA** conveys the blissful experience of being drawn or attracted. *Krishna* literally means the entity that attracts and *Rāma* means the entity which imparts bliss. Thus the *mahāmantra* expresses the blissful experience of getting drawn. *Bābā Nām Kevalam* not only contains the foregoing idea but conceives God as the very consummation of cosmic journey. Thus, besides being conscious of the blissful attraction, the aspirant is aware of the nature of the goal and the relationship between oneself and God. *Bābā Nām Kevalam* contains richer ideational content and befits to be the *mahdmantra* of a more evolved psyche.

Kiirtan is different from *Bhajan* in so far as the former is subtler in import and has its impact on the higher layers of mind, than the latter. Though *Kiirtan* and *Bhajan* revolve around the *Supreme*, the former is a direct form of address to *Parama Purusa*, whereas the latter touches upon different cognate or tangential ideas before returning to the core ideation. *Bhajan* along with other devotional compositions fall within the ambit of *Aesthetic Science (Nandana vijñāna)* whereas *Kiirtan* (where *Parama Purusa* is the focal point) comes within the scope of *Supra Aesthetic Science (Mohana vijñāna)*. This is precisely the reason why *sādhana* is done immediately after *kiirtan* 'without any other interpolation

Kiirtan has to be done irrespective of time, place and person. It can be done individually and collectively. In *Āvartta kiirtan* the individual or group has to rotate facing North, East, South and west, upward and downward with the change of tune. *Akhanda kiirtan* means performing *kiirtan* uninterruptedly for at least three hours or any length of time divisible by three. *Pratiika* is kept in the middle and *kiirtan* group (*mandali*) revolves around the decorated dais, anti-

clockwise. *Kiirtan*, in broad sense, may include *Kathd-kiirtan*, *Pada-kiirtun*, and *Pālā-kiirtan*. In *Kathd-kiirtan* the song containing the glory of the Lord is punctuated by prosaic explanations and elaboration of the main theme, whereas in *Pada-kiirtan* the explanation is done in form of short verses. In *Pālā-kiirtan* the glory (*mahimd*) of the Lord is dramatised through dialogues and annotations. However, *Kathā-kiirtan*, *Pada-kiirtan* and *Pālā-kiirtan* are not *kiirtan* in the strict sense of the term. *Kiirtan*, in the paradigmatic sense, signifies the chanting of *mahdmantra* with appropriate ideation (*bhdva*) and posture (*mudrd*).

HOW ?

Certain things are to be remembered while performing *kiirtan*. It is desirable that at the time of *kiirtan*, both the hands are raised above the shoulder i.e. more than 90 degrees. The legs are to alternatively move back with the toes touching the earth with minimum pressure; to the tune of 1-2-3 *Bābā Ndm Kevalam*. The upraised hands are symbolic of voluntary surrender and resignation of the unit-mind before the Cosmic. *Parama Purusa* is the real agent of action, dispenser of all that one attains, eternal witness and the only real friend (*bandhu*). Human beings court affliction because of their ego (*aham*) and the false sense of agency (*karttā bhdva*). The highest stance in *Yogic Sddhand* consists in the eventual merger of the *Jiva* with the *Shiva*, the Unit with the Cosmic. *Kiirtan*, with the appropriate *mudrd*, helps one dissolve egoism and create a frame of mind, conducive to *Brahma Sddhand*.

Kiirtan has to be chanted loudly but it should not be so loud as to strain the vocal chord because that would evidently disturb the inner harmony and concentration. The rhythm should be slow, punctuated by change of tunes. Thus, *kiirtan* provides both rhythm and acceleration to the pace of spiritual progress.

It is also necessary that *mantra* is taken in its entirety as one unit. It should not be half pronounced because that distorts the ideation and delays the effect of *kiirtan*. It should not also be prefixed, suffixed or interspersed with any alien letter, word or phase as it, obviously, interferes with the cosmic ideation. The eyes are to be closed and the mind's eye is to be fixed on *Ista cakra* or above it.

Yoga does not advocate annihilation or suppression of propensities because it is unnatural and leads to undesirable aberrations. Every sense organ is always engaged or pre-occupied with its respective objective correlate. The mind always toys with one idea or another. The secret of *Brahma Sāadhanā* rests on the systematic withdrawal of the mind from the objectivities and directing it in the introversal flow. But the sensory and motor organs, because of their inherent mobility, tend to run outward and hinder the inward flow of the mind. In *kiirtan* the mouth and tongue are engaged in the chanting of the *Ndma*, which also keep the ears engaged in hearing it. Hands are raised with surrender very much in consonance with the ideation embedded in the *mantra*. The legs dance to the tune of the rhythm. The eyes, fixed on higher *cakra*, do not obviously receive any extraneous distraction. The above mechanics of *kiirtan* aims at switching off the sensory-motor apparatus. They get cut off from the externalities and in turn, subserve the interest of the mind, in contemplation of *Brahma*. Thus, *kiirtan* is indispensable and is an Integral part of intuitional practice (*sddhand*).

Kiirtan, performed to the accompaniment of sweet sounding musical instruments such as, *Mrdanga*, Harmonium, etc. prove to be more facilitating. They not only prevent the interference of other sonic distractions but impart rhythm and harmony to the performance, as a whole.



MICROVITA

THE COSMIC SECRET

Creation has remained a persistent **enigma** to scientists and philosophers, at large. Some construe reality as an **Order**, evolving out of disorder, a cosmos **originating** out of chaos and others treat the **Creation process**, as a progress from disorder (entropy) to a greater disorder (higher entropy). The scientists, by and large, agree that **Life** is the emergent property of **Matter**. They conceive Carbon atoms to be the fundamental building blocks of life. But what is baffling is: how to explain the evolution of **mind** out of **matter**, animate out of inanimate? There can be no denying the fact that certain organic molecules can be artificially produced in the controlled laboratory conditions. **Mind** and **life** grow out of the material base. One of the plausible hypotheses is that the pre-creational state was one of random movement and inter-mixture of these fundamental substances at a point of time, entered into a configuration which was congenial for evolution of life. The phenomenon of **life** evolving out of **matter** can hardly be disputed but it is more plausible to contend that the **Mind** and **Consciousness** can not evolve out of **Matter** unless they are already embedded in **matter** in form of its latent potentiality.

MICROVITA, THE MISSING LINK

As explained earlier, there is no antithesis between **Matter** and **Consciousness**. Rather **matter** is the metamorphosed state of the **primul Consciousness**. In the process

of *Saincara*, the *Supreme Subjectivity* undergoes the process of **crudification** until it reaches the zenith. As a result, the solid factor is created. The continued pressure of the static forces (*tamas*) of *Prakrti* on the solid factor, leads to the powdering down of the solid structure (*jada sphota*) and the process of *Prati Saincara* begins. Life is created when all the five fundamental factors are available in the requisite proportion and there is a **nucleus** to hold unto these factors. Each factor must have its **nucleus**. In other words, the formation of a composite structure having all the five fundamental factors as its constituents, must have a presiding **nucleus**. This necessitates that there must be some kind of self-organising **agency** in the structure which brings different factors into harmony. It must therefore, be intelligent in character. Sarkar calls it *Microvitum*. The emergence of life again presupposes that the energy (*prdna*) must be so organised that it is converted to vital energy (*prdnah*). Energy is blind. So it is devoid of the capacity to organise itself into **Vital-energy**. Here comes the role of *microvita* (*anujivat*) which, according to Sarkar are the subtlest particles and the ultimate secrets behind the creation. It is the *microvita* that serve as the self-organising agency. *Microvita* are not of carbonic origin. Rather both Carbon and non-Carbon units get their atomic structure from *microvita*. Billions of *microvita* create a single Carbon atom and account for its atomic structure.

WHAT ARE THEY?

The source of life is not to be traced ultimately, to the protoplasmic cells or unicellular protozoa, but to the *microvita*. They are subtler than the subtlest particles of physics. *Microvita* exist in the **nucleus** of the physical structure. So, by changing the nature and quantum of *microvita* the nature of the object can be changed. Further researches on *microvita* would reveal that the *microvita* are the real carriers of character. Hitherto, scientists have failed

to explain how the Amino acids could mechanically be combined to constitute the base for the creation of Proteins and Neocleotide leading to the formation of DNA and RNA which synthesise and are synthesised to make a stable reproducing living cell. All these presuppose an unseen intelligent variable. The capacity to self-replicate, metabolise and evolve to higher and higher forms of existence, certainly, points to a *nucleus* which is of the nature of Intelligence or Consciousness. Therefore, any change in the physical structure can be brought about by bringing about a change in the *microvital* component of the structure. The future studies on *microvita* would lead to change in chemical formulae. The formulae shall have to take into account the nature and quantum of *microvita*. This will revolutionise the Pharma-Chemistry, Medico-Chemistry, etc.

Microvita create bodies, minds and destroy bodies and minds. But what does it mean to say that they create bodies and destroy bodies ? A physical structure is constituted by five fundamental factors. The fundamental factors are integrated into a unit-body because of the dominance of an interial force. Without this, the unit structure disintegrates into different constituents. This means the death of the physical structure. It means that there must be an integrating *nucleus*. *Microvita* can be said to constitute the *nucleus*. The nature of the *nucleus* determines the nature of the physical structure. Hence, the characteristic feature of a physical body is determined by the nature and functioning of the *microvita*. For life to manifest in the physical structure, the energy has to be organised to form an interial force. This interial force coordinates the aerial factors so that the energy (*prdna*) takes the form of vital energy (*prdnah*). **Sarkar** observes that proliferation of negative *microvita* can cause a huge animal, like elephant to die in few moments. It perhaps, means that certain type of *microvita* act negatively in weakening the vital-energy. As a result, the energy that

is integrated into vital energy get disintegrated resulting in the death of living structure. The five lower plexi (*cakras*) do control the five fundamental elements. In other words, they function as the *nucleus* of the gross elements. But, how do they create and destroy minds ? Microvita residing in different plexi, influence different propensities. Each plexus is associated with certain propensities. The presence of negative *microvita* activates the baser propensities whereas the positive *microvita* strengthen and nourish the nobler propensities and transmute the baser propensities into nobler propensities. Thus, negative *microvita* affect the mind indirectly and the positive *microvita*, directly. The subtlest form of *microvita* move through ideas. They enter the mind through ideas and vibrate the ectoplasmic stuff and as a result, mind entertains loftier thoughts. Human beings cannot create *microvita*. Spiritual vibrations produced by righteous thought and action, attract the flow of positive *microvita*. On the contrary, crude or negative thought, speech, and action attract the negative *microvita*.

MICROVITA - THE TYPES

The *microvita* can be categorised depending on the degree subtlety. The crudest type of *microvita* are the *Virus* or the like which come within the range of the electron-microscope. Some are too subtle to be perceived even by the most powerful and sophisticated instruments. They are known by their actional vibrations or functional expressions and come in within the scope of perception indirectly. But the subtlest form of *microvita* can be perceived neither directly nor indirectly but come within the range of extra-sensory perception. Only spiritually evolved people can perceive, control and conceptualise the movement and functions of the *microvita*. The crudest type (disc shaped) of *microvita* are instrumental for emanation of life. As indicated earlier, they constitute the intelligent *nucleus* in a physical structure and are responsible for creation of

life by coordinating the unorganised blind energy (*prāna*) into vital-energy (*prāṇah*). The other types of microvita function through the inferences such as sound, smell, taste, etc. in the physico-psychic realm. The subtlest category of 'microvita function exclusively in the psychic stratum.

In the classical literature there is reference to seven types of *microvita* namely, Yaksa, Gandharva, Kinnara, Vidyādhara, Prakṛtīliṅga, Videhīliṅga and Siddha. Yaksa is the name for the collectivity of microvita that arouse the desire to accumulate. The urge to accumulate (pipilikrivṛtti) explains the capitalistic psychology to promote individual interest, at the cost of the collectivity. It is the actional expression of this kind of microvita. *Gandharva* is the collective form of the microvita which arouse love for Art, Literature and Music. They are friendly in nature. They exalt mind to the higher layers of subtlety. *Kinnara* create the thirst for Beauty. They can be both positive and negative depending on the way they goad the human propensities. If the *Kinnara* lead the mind towards crude, the individual is obsessed with the worship of Matter. If channelised to the higher goal, they sublimate the mind and one becomes the worshipper of Truth (satyam), Knowledge (*śivam*) and Beauty (sundaram). *Vidyādhara* is the class of microvita that create a deep urge in the individual to attain nobility and recognition. They can also be positive and negative, depending on their functional peculiarity. When they motivate mind for name and fame, they are inimical. When they are friendly, mind is goaded into the act of nobility and sacrifice. *Prakṛtīliṅga* are those microvita which make the mind invariably move towards a life of self-gratification. Under the spell of these microvita mind remains obsessed with sensuous pleasures and material attainments. One remains oblivious of the very purpose and meaning of human existence. Therefore, these microvita are inimical. Hence there is the necessity of righteous company (*satsaṅga*),

study of holy books (*svddhyda*) to check the flow of such inimical *microvita* and attract the flow of positive *microvita*. The *microvita* which make the mind move from one object to the another are *Videhiliina*. They make the mind restless and agitative. That explains why certain people do not have abiding interest in anything. Lack of single minded devotion, prevents them from achieving anything substantial and tangible. Siddhas help individuals in the domain of Spirituality. They are out and out positive. They not only stimulate the urge for spiritual attainment but guide the aspirant along the uncharted path. People with developed cognitive faculty and consummate yearning for spirituality benefit from these *microvita*. The desire for renunciation, mystic realisation are generated and heightened because of these *microvita*.

Microvita can be classified as positive, negative and the neutral depending on their function in different plexi (*cakras*) and characteristic effects on human mind. The positive *microvita* move freely in the physical and psychic realm whereas the negative *microvita* move in the physical and physico-psychic. The positive *microvita* start functioning from the lunar plexus (*ajnd cakra*) and can move to the lower plexi as well as the higher plexus i.e. occult plexus (*gurucakra*). *Microvita*, being the emanation of cosmic mind, cannot function beyond the psychic realm. The negative *microvita*, on the other hand, function in all the five lower plexi which are the controlling nuclei of five fundamental factors. They cannot go beyond the physico-psychic plexus (*vishuddha cakra*) and affect the lunar plexus directly. But by influencing the functions of lower plexi they can indirectly affect the functioning of the lunar plexus. Lunar plexus is associated with the Pituitary gland which regulates the activity of the lower plexi. The negative *microvita* activates the baser propensities and prevent the expression of subtler propensities. The malfunctioning of the lower

plexi, affects the normal functioning of the lunar *plexus*. The neutral *microvita* neither do harm nor good to the individual. Basically, all *microvita* in themselves are neutral in nature but depending on the environment they function as the positive or negative *microvita*.

The basic plexus (*mulādhāra cakru*) is the controlling nucleus of the solid element and four-fold human longings. The dominance of negative *microvita* in this plexus turns the mind towards gross physicality and accentuates the longing for material wealth and sensory gratification, whereas the positive *microvita* convert passion into devotion. The longing for the finite gets transmuted into the longing for the Infinite. In the Fluidal plexus (*svādhīsthāna cakra*) the negative *microvita* generate indifference for anything good and noble, whereas the positive *microvita* instil the sense of indifference towards the crude and the ignoble. The positive *microvita* help the individual from ignore the to sensory and the fleeting, and fall in love with the abiding and the eternal. Similarly, both positive and negative *microvita* function in the Igneous plexus (*manipura cakra*). aerial Plexus (*anāhata cakra*) and the physico psychic plexus (*vishuddha cakra*). The negative *microvita* cannot go beyond this physico-psychic plexus whereas the positive *microvita* can function independently in the Lunar plexus and can move upward up to the Occult plexus (*guru cakra*). But it cannot go beyond the Occult plexus and enter into the arena of macro-propensive plexus, because that is the sphere of Spirituality. The macro-propensive plexus is the seat of Supreme-subjectivity and is the controlling Nucleus of the physico-psychic and psycho-spiritual expressions. It is here that, there is the final merger of unit-self (*jiva*) with the Cosmic-self (*shivn*), the Absolute Negativity with Supreme-positivity. The individual, having overcome the limitations of body and mind, retreats into its native state of unicity and consciousness. This is attained by sustained intuitional practice (*sādhana*)

and grace of cosmic self (*Parama Purusa*). *Microvita* not only affect the individual body and the unit-mind but also the collective body and the collective mind. The predominance of negative *microvita* degenerates human psyche and **crudifies** collective living. The most effective way to counter the depraving effects of negative *microvita* is to attract the flow of **positive microvita** by cultivation of noble thinking, spiritual ideation; by building right institutions and encouraging healthy social practices.

Every structure of carbonic origin, whether animate or inanimate, has a *mind*. In other words, a *mind* is associated with every structure either in the explicit or implicit form. Wherever there is *mind*, there is ectoplasmic stuff. Ectoplasms (*cittānu*) constitute the objective portion of the *mind*. But when mind is expressed there is endoplasmic coverage but endoplasmic coverage is not there if the mind is unexpressed. The endoplasm serve as the connecting link between the psychic and the physical, ectoplasmic stuff (*citta*) influences the body through the endoplasm. So *microvita* can influence the unit physical structure by influencing the Ectoplasm.

NEO-ETHICS

It is noteworthy that whenever *mind* is expressed in Irving beings, it invariably requires a pabula (object of ideation) of both carbonic and non-carbonic nature. The other essentiality of mind is that '*As it thinks, so it becomes*'. That is why when the object of ideation is *matter* i.e. when the psychic **pabula** is of carbonic nature, the psychic **movement** is towards the crude. On the contrary, if the object of ideation is subtle i.e. psychic pabulum is non-carbonic, the psychic movement is towards subtlety. That explains why the individual must be very careful in selecting food. The carbonic food, no doubt, is necessary as far as it sustains and nourishes the physical structure and the non-carbonic **pabula** are necessary for strengthening the

psychic structure. But the intake of defective carbonic pabula in form of static (*tāmasik*) food, mutative (rdjusik) food, affects the harmony (*pramā*) in the individual and thereby, in collective life. Preoccupation with the crude i.e. the excess intake of non-carbonic pabula, have two adverse effects with their attendant consequences. Firstly, the mind, because of the constant ideation on matter, degenerates and at a point of time, gets converted into *matter*. Secondly, having degenerated, mind tends to devour the carbonic pabula of others. This goads one to exploit and live at the cost of others. It accounts for the psychology behind Imperialism, exploitation, and violence in different forms. To counter this Shrii P.R.Sarkar underlines the necessity of the restructuring the social institutions and social engineering on the basis of Neo-ethics. According to Neo-ethics, the *Macrocosmic* entity must be accepted as the Supreme desideratum in individual and collective living and there have to be happy adjustment and balanced blending of carbonic and non-carbonic *pabula*.

MOVEMENT AND FUNCTION OF MICROVITA

Microvita move unhindered across the planets, stars and galaxies. They are not bound by the contingencies of space, time and **person**. Everything requires some base for its existence and a medium for movement. Microvita manifest through physical, physico-psychic and psychic structures and move through sound, smell, form etc. The subtlest form of microvita move through ideas. They are responsible for the origin of life. They carry diseases, ideas from one planet to another. The cause of a disease is not necessarily physical. Some diseases are psycho-somatic i.e. psycho-physical and some other diseases are purely psychic in nature. According to Sarkar some of the strange and incurable diseases defy the diagnosis of even the most expert physicians. They appear on account of the unnatural life-style of the people on the planet. The unnatural life patterns attract the negative *microvita*, even from other planets. People can resist the

movement of negative or inimical *microvita* by healthy collective living and spiritual ideation and can use them for human welfare. As living entities, the *microvita* exist, multiply and die. Every movement is systaltic i.e. it admits of speed and pause at intervals. When positive *microvita* move in the physical world, it creates angles but its movement in the psychic realm is bit circular, and movement of negative *microvita* is angular. The greater the speed, the smaller are the angles. The negative *microvita* strengthen the static portion of the physical body. As a result, the mutative and the sentient portion tend to be recessive. On the other hand, the positive *microvita* nourish the sentient aspect of the body so that the mutative and the static parts tend to be subtler. The dominance of positive *microvita* leads to progressive conversion of static and the mutative, into sentient.

The application of *microvita* can also greatly change the physical structures, the psychic traits and thereby, the behaviour pattern of the individuals. Different plexi are the controlling nuclei of different physical factors and each cell of the body has also its nucleus. The presence of *microvita* in the nucleus of the cell changes the nature of the physical body and the *microvita* in the *cakras* also influence the propensities and thereby, the psychic moment. Baser thoughts attract negative *microvita* to the psychic centres and consequently, degrade and enervate the mind. Nobler ideation and actions, on the other hand, strengthen and elevate the psychic body.

The doctrine of *microvita* would throw illumination on the process of *ota-yoga* and *protayoga*. The theory of *microvita* provides the missing link in *ota-yoga* and *protayoga*. Without them it is difficult to understand how the cosmic-mind influences and controls the unit-mind and the collective-mind. Sheer will on the part of the Macrocosm generates the appropriate *microvita* that change the physical

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conditions. Nature becomes congenial to fulfil the macrocosmic design. Cosmic emanations influence the mind through the *cakras*. The doctrine of *microvita*, assumes the autonomy and entitative existence of collective mind. The macrocosmic-consciousness, through its emanations in form of *microvita*, brings about appropriate changes in the collective mind. When there is crisis, anarchy, decadence of values, collapse of institutions, reign of immorality and violence i.e. when there is the degeneration in the collective mind, it necessitates the descent of the Divine. *Tāraka Brahma* who takes human form and effects a stir in the collective-mind through positive *microvitu*.



PRABHĀT SAMGIITA

The Universe is rhythmic. The galaxies, stars, planets and satellites move with a rhythm, the river flows with a rhythm, the heart palpitates with a rhythm. Music (Samgiita) is the outer expression of inner rhythm. It is the food and flavour of life. The nuances of mind and heart can be best expressed through the language of **poetry**, rather than prose.

Samgiita signifies a blend of song, dance and instrumental music. Prabhat literally, means, the crimson dawn. The advent of the school of music heralds the dawn of a new era in the realm of Aesthetic (*Nandana Vijnāna*) and Supra-aesthetic (Mohantr *Vijnāna*) pursuits. Hence, the coinage Prabhat Sumgiita. Prabha'r *Samgiita* is a corpus of five thousand eighteen (5018) songs composed within the short span of eight years, one month and seven days, by Shrii Prabhat Ranjan Sarkar, a record composition ever made by any poet of celebrity.

Richness of music depends on balance (*Pramā*) among its three vital components viz, Bhdvu (ideation), *Bhāsā* (language or lyric), *Chhanda* (rhythm) and *Sura* (melody). Prabha't *Samgiita* typifies a unique harmony of the three essential components. Love for the Divine is the sole cadence of every lyric. Each song scintillates with overpowering love for the Creator and His creation. Cosmic ideation, richness of language, sweetness of rhythm, depth and placidity of melody are the hallmarks of the *Prabhāt Samgiita*.

BHĀVA

The theme of the lyrics touch upon whole canvass of human life. The compositions include devotional songs, portraying the moments of mystic rapture, songs of social awareness imbued with deep love and **concern** for those who live unnoticed, ignored, deprived and exploited, festival songs, marriage songs and even songs for the bereaved, season-song, birth day songs, season-songs depicting hot dry-summer, the generosity of rain, richness of green autumn, cosiness of Winter, the beauty and bounty of the Spring. The children's songs delineate the softness and the imaginative flights of a tender mind. Besides, there are songs expressing how the unlettered, unsophisticated and simple folk, articulate their spontaneous yearning and love for the Lord. Especially, in Jhumur and Boul, one finds how the pure and simple share the moments of happiness and sorrow by thinking with the Lord. The heights of devotional ecstasy in these can hardly be missed. Songs composed in diverse languages Bengali, Sanskrit, Hindi, Urdu, English, Angika and Maithili is only a half way excursion to his versatility.

BHĀSĀ

Ideas find natural vent in the simple transparent diction of the lyricist. Every piece of composition, elevates the mind to a state of devotional ecstasy and neo-humanistic love. One discovers oneself radically, transformed, and transported to a new world of beatitude and bliss. The ease and facility with which the poet summons and formulates the expressions is mind boggling. Especially, the colloquial words of the remote dialects, make *Prabhāt Samgiita*, the song of the mass. Everyone, urbane or a rustic, philosopher or a commoner, litterateur or unlettered, critic or a novice would take to *Prabhāt Samgiitas* as expression of one's un-spelt feelings and inchoate ideas. One feels as if the poet sits within the inmost recess of mind and heart, witnessing and feeling one's feeling and singing the song of one's being.

CHHANDA & SURA

Interestingly, the lyricist is also the melodist. Every rhythm carries impression of his mystic touch and every melody becomes a note, in the cosmic symphony. Rhythm and Melody chosen and often, contrived by the Master revive and instil the penchant for the classical *rāgas* and *rāginies*. Truly a benefactor, the saviour and the torch-bearer, **Prabhāt** Ranjan seeks to give life to the remote and almost extinct melodies. The dexterity with which he composes songs with the blending of oriental or occidental tunes is only a passing glimpse of the divinity, that He is.

The maiden composition of the poet begins by addressing Lord as *Bandhu*, the unfailing companion. *Oh, Lord! Please take me unto the fountain of light*¹. The same refrain continues in and through the body of composition. The songs express intimate out pouring of the mind and heart before the Lord. Meeting the Lord is the fulfilment of penance across lives. It has been long long wait,². One does not want to lose Him even for a moment. The devotee says *Do not go, Oh, Lord do not go. For you I am keeping awake day and night*³. *You are the pole star in the darkness of ignorance*⁴. In the most unguarded moments the devotee asks the most elemental questions (*Pariprashna*), which also goaded the philosophers and sages in the past to seek to unveil the truth. *Oh, Lord! where were you before you made the creation*⁵ ? The devotee well understands that Lord, the Supreme Progenitor, is the goal as well as the way. He knows how tiny and insignificant one is . You are the Great Being,

1. Bandhuhe niye calo ālor oi jhamā dhārār pāne

2. Kata janamer pratiiksāpare taba āgaman hayeche

3. Jeonā jeonā ogo bondhu, tomālāgi jege āchhi dibānishi

4. Āndhar nisāye tumi dhrbatārā

5. Visva jakhan haeni takhan tumi chhilo konkhāne balo tumi chhilo
kār mane

we are so tiny. *You are ocean, I am a tiny drop*⁶. It is no human achievement to find Him, but the grace of **Parama Purusa** who volunteers to make himself felt in the raptures of human heart.⁷ The devotee is tired of searching Him out there, and out here, knowing pretty well that He is all encompassing.⁸ The reasons are not far to seek. He lives within, and therefore, can not be seen **without**⁹. As one moves on the path of blessedness, there is the increasing realisation that He is not only the goal (*pātheya*) but also the way (*patha*) One can walk on the path only by His grace and inspiration ¹⁰ *Parama Purusa* is associated with the unit-mind by Ota-yoga. Nothing takes place without His notice. Everything happens with his knowledge and approval.¹¹

He is both immanent and transcendent. The poet is a panentheist. As the immanent principle He is bigger than the biggest. The sense of utter significance finds expression of words of humility of the devotee.¹² As the nucleus of the macrocosm He is. the witness of all that we think and do.¹³ Also, as the nucleus of macrocosm, He is the Lord of the universe. Everything from an atom to the galaxy move under the dictates of the Lord¹⁴. Though existent in every form, He is formless. The essence has no form. Devotee does not know how to address Him and how to worship Him, who has

6. Tumi virāt purus anuje sabi....

Tumi sinddhu āmi vindu

7. Tumi dharā dile āmār hrdaye

8. Tomāre cāi je kānte he ananta

jāni more ghire āchho cāri dhāre tabu khuji khuji parisrānta,

9. Tumi nayan majhāre raechha tāi nayana pārenā dekhite.....

10. Taba karunāe taba preranāye tomāri paṭhe pāri chālite

11. Jato kichhu ase Jato kichhu jae tomār caran tale sab kichhuhai

12. Tumi antarātama turni brhattama

Ami Ksudrāti ksudra Kanikā sama....

13. Amār sakal chālār āmār sakal bolā tomār bin% tare sadā jage

14. Rājā tumi maner rājā visva tomār adhine

Niharika theke anu paramānu sāsane

neither comes nor goes .¹⁵ *Those who were, are no more, and those who are, shall cease to be there and those, who are yet to come shall come and go. Oh, Lord, you exist from eternity unto eternity*¹⁶

Devotee sees him always and everywhere He finds Him in the turbulence of the waves as well as in the quietude of the forest reverberated by the song of the birds.¹⁷ *Oh, Lord I see you sport in every rhythm, you are hidden in every particle of the Universe.*¹⁸ Even one does not miss Him in the negativities of life. The soul sings, *Oh, Lord I see you in despondency and humiliation*¹⁹

Devotion (*bhakti*) is the culmination of knowledge (*jnāna*), action (*karma*) and devotion (*bhakti*). The *Sa'dhaka* knows well that by knowing Him everything is known. What is paramount is not *knowing* but *being*. Hence, the distaste for mere theoretical knowledge. *I have nothing more to know or understand for you are the consummation of all knowledge and understanding. This much I know, and this much I understand.*²⁰ Here, we find the expression of devotion.

15. Tomae **kināme dakibo** go **kibāhabe** taba **archanā**

Kon prayojan **kusuma chandan**, sabi jabe taba **kalpanā....**

Kon **mandire kariba sthāpanā**

Nahi abāhan nāhi visarjan

16. **Jārā** ese chhilo **tārā** geche **chale**

Jārā asenigo tārā ese **jābe**

Tumi chhilo achho, **thākiyā jāibe**

Cira Satya **cira Sanātana.**

17. **Utāl** sindhur **tarange** Bchho tumi

Nirjane kujane **bhare āchho** bana bhumī

18. Chhandete chhandete tumi nacho

Randhre randhre turni lukieachho

19. Achho **hatāshae apamāne**

Achho **hiyavarā avimāne**

20. **Amar** janibar kichhu nai bujhhibar kichhu nai

Sakal janar sakal bojhar ses katha **hala** tumi

Atatuku jani ami ata luku bujhhi ami.

Love for the creator expresses itself in the surging love for the creation. Neo-humanist gives a clarion call to all those who are willing to tread the path of light, "I seek to know those, who are out to move on the path of light. Humanity has endured suffering, agony anguish and disease who are those ready to wipe out tears from their eyes".²¹

In every occasion of life becomes an opportunity to invoke His grace and express one's indebtedness to Him. This is amply borne out in the birth day song²² and the songs to be sung in unison, when two souls enter into wedlock²³. The poet does not even forget to tell us how to face the ultimate fact of life (death) with divine fortitude. The devotee does not break down with loss of near and dear one He consoles himself in saying that *Oh, Lord! I grieve not, as everything finds it's ultimate refuge in you. Everyone, enjoys the eternal life in your lap.*²⁴

There is no facet of life which has not received the empathetic attention of the poet. It can pertinently, said that *Prabhāt Samgiita* is the lyrical expression of the Idea and Ideology, for which the Messiah made His advent on this planet of ours.



21 . Dāk diye jāi jāi jai, Ami dāk diye jai jai, jai

Aloker path dhore jārā jete cay
Manus soecche nā nā byadhi klesh tap
Mānus peyeche nā nā shok santap
Tader asru jārā muchaiti cay
Tāhāder jene nite cai

22. Nanir putul tutul tutul

Hāt pā nārche hese hese

23. Dujane Jakhan miliche takhan

Eder tomrā āshis a diyo

24. Tomār jinis tomāke diechhi

Tumi nao prabhu kole tule

Jārā esechhilo sabai raechhe

Asimer majhe sabe jege āchhe

ART FOR SERVICE & BLESSEDNESS

WHAT IS ART ?

Art in the generic sense of term, stands for the subtler expressions of human thought. So, Literature, Fine-art, Painting, Sculpture, Music, Drama, etc. can be termed as *Art*. Literature (*sāhitya*) literally means the form of expression which promotes the wellbeing of individuals. A piece of literary creation, by a genius, can be reckoned as literature worth the name, if and only if it aims at sublimation of human mind or sensibility. Adjudged by this criterion, much of that pass in the name of Art, Literature and Music can not be considered as worthwhile pursuits. Porno-writings, disco-concerts, a nude painting, have to be excluded from the domain of art. They are discouraged as they tend to titillate the baser propensities and degenerate human psyche. *Service and Blessedness* constitute the very touch-stone of an artistic creation. Hence, the motto, *Art not for Art's sake, Art for Service and Blessedness*.

THE ROLE OF A LITTERATEUR

Needless to **emphasise** that the litterateurs have to play pivotal role in social change and progress. Art and literature not only mirror the collective psyche but also serve as the most potent means for bringing about social upliftment, cultural regeneration and embellishment of the individual and collective psyche. They bring into focus, all that are glorious and sublime in the past, direct **their** searchlight on the present and hold out a message for the

future. Shrii Sarkar tightly observes, *they are also the minstrels of the past and the messengers of the future*¹. Literature is not to give a static picture of past and the present, because it can hardly, stimulate human mind and provide inspiration in the forward march of humans. The litterateur has to have deep insight into human nature and the flow of events, so that he can find the underlying link and offer a synthetic vision of the whole. The litterateur is not simply to portray and harp upon the follies and failings but unfold the latent potentialities and delineate possibilities of the future. An artistic creation is outer expression of the inner dynamism in individual and collective-mind. A good command over language and ideas is not enough. Deep insight and boldness must go hand in hand with the power of expression. The artists and litterateurs should have a perceptive mind to delve deep into the human nature and be sensitive to the psychological, cultural and the social dynamics. Only then, they can lead the humanity along the path of *Blessedness*.

They are the true guardians and real pioneers of human society. A rich artistic legacy is the very *elan vital* of collective existence. They nurture and nourish human potential and weave out the rich fabric of living. For that they must have in depth understanding of the historical factors, social condition and collective psychology. One has to be on guard so that the literature does not depict hopes, aspirations and nuances of the elite body only. The privileged, the well to do, constitute a very tiny chunk of the society. They have rather to be responsive to the people belonging to the riffraff of the society. It is they who mostly remain unrepresented in literary forms. But it is they and their wellbeing that lend vitality and momentum to the collective march. The artists and litterateurs should be sensitive enough to spell out the will and woe, hopes and aspirations, simplicities

1. PROUT in a nut shell, P - 3, Part X

and intricacies of the inarticulate mass. For this one has to cultivate empathy, have genuine concern for the human plight and have a consuming passion to show them the beacon light.

Nothing, as such, is noble or ignoble, dignified or base, sacrosanct or heinous. They should look at everything with cosmic large heartedness and sympathy. Even the character of a dreaded anti-social, a hated profligate, ought to be portrayed with sympathy, love and empathy. Such portrayals **would** fill the heart of the connoisseur with surging sympathy and concern for them and vibrate the finer chords in the heart. Besides being didactic it would enhance the social awareness of the people. There are some conservatives in literature who abhor to depict the crude, vulgar, obnoxious life of the abominable characters, for the fear of being contaminated. Such literatures are prone to be elitistic. According to Sarkar,

These mysophobic conservative writers will compose poems about seas, mountains and moon light will paint literary pictures of the drawing rooms of the aristocratic Ballygunge elite.... . The abominable life of corrupt women, the obnoxious environment of slums, the carnal cravings of anti-social human beasts-all these they seek to avoid because they are unacceptable by the standard of decency and decorum ²

On the other hand, the **leftists** are out only to throw their search light on the base, vulgar and the vices. They also lack the genuine concern to uplift them from that ignoble state. They rather seek to wean cheap popularity, by parading their superficial concern. Sarkar aptly observes

*Yet those who are leftists in the world of art are even more dangerous. The defect of the rightists is their inaction **and** that of the leftists is their hyper-activity, based on selfishness. It seems as though they are deliberately seeking out the dark and dirty aspects of life and **like flies**, growing fat on the secretions of society's festering sores. It must be remembered that **flies** do not heal sores-rather they exacerbate them, because the very pus of the sores provides them with their vital juice. So filthy aspect of society are the only wealth on which these artists and **litterateurs** subsist. 3*

They veritably trade on human plights. Art and litterateur actuated by the urge for benevolence, should undertake the responsibility of portraying situations, actions and predicaments from a perspective, which will instil sympathy and empathy in the people and urge them to shoulder the onerous responsibility of helping others to rise and lead a decent, fruitful life.

It is rightly said, *Pen is mightier than the sword*. Great revolutions in the past have been initiated by the thinkers and writers. A revolution in thought, precedes revolution in the society. Artists and litterateurs owe this sacred responsibility of liberating their fellow men from clutches of exploitation, dogma and age old superstitions. Their's is a pause less and non-compromising fight against exploitative and anti-human ideas and practices. The vested interests, the exploiters, the social parasites, though few, are privileged and powerful. To be vocal against them may call for very high price in terms of censure, humiliation

and high-handedness. So, they have to be morally firm and unbending to the pressure of immoral forces and be prepared to pay any price for *truth, justice and collective welfare*.

LITERATURE

Literature always moves together with the people giving vent to their inner feelings and aspirations, highlighting the stumbling blocks on the path of the forward march. It is called *Tatastha Sāhitya* (coastal literature). Unlike this, *Juga Sāhitya* (epochal literature) seeks to delineate the issues and problems of the contemporary time and thereby, sensitises the people about the problems of the day and suggest how they should respond to them. Thus, the epochal literature reminds us about the eternal promptings and aspirations of man, man's the ultimate goal and the supreme duty.

PLAYS AND DRAMAS

Of all the literary forms, drama is perhaps the most effective medium to educate and enrich the collective mind. The audio-visual projection of human emotions, social problems, values, aspirations and ideas, generate empathy in the audience. The more the intensity or degree of empathy, the more, the audience feels one with the portrayal or presentation. Dramas that project the contemporary issues and problems through songs and dances, dialogues and actions, thereby arousing laughter and tears in the connoisseur are called *Box-office plays*. Such plays have cathartic effect on the audience and leave remote ring in the minds of the people, even long after the drama is read or staged. These box-office plays are part of epochal literature. Here, dramatist has to have a sound understanding of the problems i.e. their genesis, dynamics, and possible solutions. Thus, a dramatic composition bears testimony to the deep analytical insight of the dramatist. There are also dramas of

high literary excellence which can be appreciated only by people, with developed aesthetic sensibility. Dramatist should be on his guard in introducing songs, so that it does not lend unnaturalness to the portrayal or dilute its effect on the audience. If at all there by any, it should be associated with the portrayal of the life of common men. Background music is to be used as a subtle device to heighten the sentiments, which the dramatic portrayal seeks to arouse. In view of the changed social scenario in modern times i.e. on account of multifarious preoccupations and paucity of time, there is increasing demand for short plays and dramas. There are also mystery and suspense dramas, with complicated plots and complex development of the theme. It needs a more sensitive audience to perceive the underlying unity and understand the message of such plays. From the point of view of stage technology, there are screen plays or dramas. The success of a screen play largely depends on the stage technology i.e. light and sound technology, but some plays owe their success solely to the expertise and excellence of the writer and director of the play.

SHORT STORY AND NOVEL

The difference between drama and short story is that in the former, real characters act and talk before the audience, but in the story or a novel, it is the writer or the abstract characters that speak. In a drama the force of dialogues are supplemented by self-expression of the characters. There may be suspense in the short story or a novel. A short story writer must have the special knack to present the theme very succinctly. The short story must be crisp and suggestive. Unlike a short story writer, the novelist, besides narrating the story, devotes himself to the psychological analysis, by portraying subterranean conflicts in the mind.

POETRY

Poetry is the expression of human emotions and aims

at arousing desirable emotions and sentiments in the connoisseur. Subtler feelings which cannot be expressed through prosaic narration i.e. objective, direct and precise language, can be effectively communicated through the language of poetry. It is easier to influence and win people by appealing to heart, rather than to the mind. That is why, in the past there were attempts to educate the mass about the universal values and the abstract truths of scriptures through *epics* and *ballads*. For healthy poetry to grow, the social condition must be congenial. It is necessary to emphasise that a poetry worth the name, must not stimulate the elemental carvings but appeal to subtler emotions and sentiments, so that baser passions turn into devotion. Love for the finite is transmuted into the love for the Infinite.

ESSAY

An essay is of the form of a narrative or description. It is expressive of profundity of thought and command over the style of presentation. An essayist must remember that his bounden task is to educate the mass. He is not to lose himself in the verbosity of language or show of pedantry. One has to communicate through language, intelligible to the readers. Every essay should have a dominant theme i.e. primary content to be communicated. *To convey a message* should be the focal concern of the analytical genius, that an essayist is.

CHILDREN'S LITERATURE

The child is, a man in the making. Attitudes, aptitudes and basic character-traits are formed during the formative years of life. Hence, the great responsibility of the litterateurs and the importance of children's literature (*shishu sāhitya*). Such literature should be created keeping in view, the dynamics of child's mind. The child's mind is simple, imaginative and highly malleable. There could be imaginary

stories that nurture the creative **potentialities** of the child. But in no case, should there be themes that are likely to generate different complexes such as the Inferiority complex, Superiority complex, Defeatist complex or Fear complex. Most often, the story of ghosts **and** demons, though exciting to the children, enervate their the mind. Even the lullabies should be carefully composed, keeping this in view.

LITERARY CRITICISM

Needless to say that litterateurs cannot completely shake off the influence of their time i.e. the language and taste of the contemporary time. Sometimes, an artistic creation bears testimony to the cultural blending of two different era. Hence, in appreciating a work of art, the critic has to take into account the socio-cultural milieu of the contemporary era. Art and literature are living expressions of the collective psyche. So, while appreciating an artistic creation one has to have in mind the socio-cultural ethos of the era that produced it. Otherwise, there is the possibility of a great deal of distortion in our interpretation and understanding of them. A constructive and healthy criticism is a prerequisite for producing rich literature. Hence, the critics, while discharging their bounden responsibility, should see that the criticisms are not made for the sake of criticism, but that they are constructive and encouraging to the artists. Besides, a critic is supposed to be well versed, and must have the requisite competence to offer criticism. Otherwise, criticism would do more harm than good. The critics play a positive role in developing a rapport between the author's mind and the readers. A critic is free to be very strong in pointing the flaws and inadequacies but it should be done with a sympathetic mind and heart.

PAINTING AND SCULPTURE

Unlike literature which use of language, painting and sculpture express the emotions and imaginations through

non-linguistic media. A painting on a canvas, a sculpture in a cave or on a temple wall also convey a definite message and arouse emotion. The brush and colour of a painter, the chisel and hammer of a sculptor can speak in a language more eloquent and forceful, than the language, itself. Hence, the society must realise its bounden responsibility of giving due recognition and patronage to them.

MUSIC (**SAMGIIT**)

Music stands for the totality of song (*geeta*), instrumental music (*va'dya*) and dance (*nrtya*). Ideation or feeling (*bhiiva*), language (*bhāsā*), rhythm (*tāla*) are the vital components of song. Songs articulated by vocal cord have their effect in the psychic realm. They affect the subtler layers of human mind. Song create sympathetic vibration in the mind and touch the innermost core of the heart. As is the ideation (*bhāva*), so is the state of mind. If the ideation is crude, mind tends to be crude. If it is sublime, mind is elevated to the higher and higher layers. The rhythm and melody vibrate the ectoplasmic stuff and touch the core of the heart arousing finer sensibility. Thus, a song is received both by the mind and the heart. The whole being of the individual is involved in appreciating and enjoying the song. Instrumental music (*va'dya*) must have parallelism with the ideation of the song and vibrate the ectoplasmic stuff in tune with the ideation. The instrumental music, when played in tune with a song, must maintain parallelism with the ideation of the song. There are different styles, characteristically suited to give expression to different feelings. These different musical styles are termed as *Gharānā*. The speciality of a school (*gharānā*) is that it channelises a ideation or feeling through the structure of *Rāgas* and *Rāginies* in a characteristic way. Song is comprised of idea, language, rhythm and melody, whereas in instrumental music ; rhythm is dominant, melody is subordinate and language is almost non-existent.

Gesture (*mudrā*) and rhythm (*chhanda*) constitute vital components of dance (*nrtya*). *Mudrās* are the specialised gestures which express specific psychic feelings without the help of language. To be more expressive, there should be absolute parallelism between *Mudrā* and *Chhanda*. Gesture gives expression to the inner sentiment and rhythm provides the required dynamism. A dance having gesture, but devoid of rhythm, is called a pantomime. The occidental dance forms are predominantly, rhythmic whereas the oriental dance is both rhythmic and gesture oriented.

The artists and litterateurs must realise their sublime task in leading humanity on the righteous, path. The society, in turn, must remember and discharge its onerous duty for them. Ideally, the government should have meticulous provisions for the growth and dissemination of Art and Literature. People should be led to cultivate right attitude and aptitude for the art and the artists. There should be due recognition of the talents and achievements of the artists. They should be given proper incentive and necessary patronage. It is the bounden duty of all the right thinking people to see that the artists and litterateurs are given ample opportunities to cultivate and manifest their talent. Painting and sculpture exhibitions should be organised in public places and on occasions of festivity so as to generate healthy taste in the people. Forums for poetic recitations, and performances of dance, drama, song instrumental music should be organised with collective participation. The publishing agencies should accord priority for publication of valuable manuscripts. As it is the case with the Government employees, the artists and writers should be granted complete economic security in terms of stipends, honorariums, old age pensions, etc.

AESTHETIC AND SUPRA-AESTHETIC SCIENCE

Literature, music painting, sculpture etc. come within the purview of Aesthetic science (*nandan vijñāna*). In the

evolutionary march, human consciousness grows from the crude to the subtle and from the subtle to the subtlest. In this goal-ward journey, the expressions become more and more subtle. A refined or subtle expression of human feelings and thoughts, is termed as **Art**. Such expressions are not only expressions of inner joy but are meant to evoke similar feelings in the sympathetic hearts and receptive minds. Any finer expression which imparts joy, comes within the scope of *Aesthetic science*. When one feels or perceives something beautiful or sublime, it finds expression in form of a work of art. Such artistic creations, in turn, arouse similar feelings of joy and ecstasy. Human beings have the tendency to love and appreciate the subtle and disparage the crude. When one stands before a sky kissing mountain range or a vast ocean touching the sky in the distant horizon, or attends to the warbling of the birds reverberating in the cool, quiet woods, it vibrates the subtle chords of one's being. It is only an artist who succeeds in expressing it through the work of art. The artistic creations, in turn, take us away from the humdrum existence, the **rigour** and strain of ratiocinating thinking. In moving from crude to the subtle and from subtle to the subtler, a stage comes when the artistic awareness gets pinnaced and lost in the very object of Beauty. There, the artist loses the sense of identity or separateness from the object. The interaction between the subject and the object becomes so intimate, the ecstatic feeling becomes so overwhelming that the subject and the object, merge in one unitary awareness. This holistic consciousness of Unity and Bliss comes within the purview of Supra-Aesthetic Science (*mohana vijnāna*). Here, the object of perception ceases to be a mere object, as it is felt to be the very expression of Supreme-subjectivity (*Parama Purusa*). The finites are verily the Infinite, in its varied forms. So the I-it (sense of duality) is transfigured into I-Thou (sense of unicity) communion. The *microcosm* becomes part of the *macrocosm*. The progressive sublimation of *Aesthetic sensibility* culminates

in the *Supra Aesthetic* awareness. It is termed as *mohana vijñāna* because here the sole object of perception is the *pure-subjectivity*, the supreme progenitor, the transcendental subject, the macrocosmic nucleus which attracts everything of the cosmos to itself. The frontiers of *Supra Aesthetic Science* far extends beyond the *Aesthetic Science* and falls within the ambit of *Intuition Science*.



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